

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

Vol. II, No. 10

(Price 10 Cents)

DECEMBER 18, 1909

(\$3.00 a year)

Whole No. 36

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### CHRONICLE

**The Week at Home.**—In his annual report to Congress Attorney General Wickersham makes explicit statement regarding the intentions of the Government in the Sugar Fraud cases. "While it is feared," he says, "that the statute of limitations may have run in favor of many of the malefactors who are responsible for these frauds, yet no effort will be spared to ascertain the precise amount of which the Government has been defrauded, to recover all moneys due, and to punish all those who may be found to have participated in any respect in the frauds, whether as officers or agents of the importers, or as officials of the Government." He makes special request for an appropriation of \$50,000 to prosecute this work effectively. Equally clearly does the Attorney General state his purpose to undo as far as can be the frauds "which have been for so long a time perpetrated in the procuring for private individuals of portions of the public domain contrary to the conditions under which Congress has authorized these lands to be patented."—A deadly harvest was reaped by the terrific storm which passed over Lake Erie last week. Late reports show that fifty-nine lives were lost and more than \$1,000,000 worth of shipping was laid waste.—Food prices just now are higher than ever before known in this country during December, and within a small fraction of one per cent. higher than ever known at any time according to *Bradstreet's Review* for the week.—A legal fight which will be followed with unusual interest began this week in the United States Circuit Court

sitting in Buffalo. Backed by a million dollar corporation the Wright brothers are endeavoring to prove that Glen Curtiss and the Herring-Curtiss Company have infringed their aeroplane patents. The action presents a striking contrast to the attitude of the Wrights three years ago when they offered to sell to the Aero Club of America all their patents and to build ten aeroplanes for \$100,000. The sole condition attached to the offer was that the club bind itself to present all the secrets of the invention to humanity. Equally striking is the fact that some of the present-day stockholders in the company ready to spend a fortune to defend the Wright patents declined three years ago to invest one dollar in the same patents.—The interminable friction among civil, military and diplomatic officers on the Isthmus ever since the work of canal construction was placed in charge of Col. Goethals, has been the subject of discussion in frequent conferences of late between the President, Secretary Knox and Secretary Dickinson. It has been decided that it will be for the best interest of both this Government and of Panama to abolish the post of Minister to Panama and to combine the diplomatic and civil duties in the office of Governor of the Canal Zone.—After years of fruitless endeavor, submarine mines have been placed in the deep waters of the "Race" at the eastern entrance to Long Island Sound, thus better fortifying New York against attack by sea than ever before. The announcement of the solution of this difficult problem comes from Gen. Arthur Murphy, chief of the Coast Artillery, in his annual report to the Secretary of War.—A temperature near the zero point over practically all of the Middle

West, following the snow-storm of last week, caused considerable distress for several days throughout that section. Telegraph companies found themselves handicapped in transmitting messages because of broken wires. These breaks were quite general, every line out of Chicago being disturbed. The difficulty interfered moreover with the dispatching of trains. Officers of the companies said the conditions were as bad as at any time in years.

**Report on White Slavery Traffic.**—But one ray of comfort leaps out of the most revolting disclosures of an international system of traffic in the degradation of men and women contained in a report of the white slave trade submitted to Congress by the United States Immigration Commission. The commissioners report that they were unable to find any evidence of "a great monopolistic corporation whose business it is to import and exploit unfortunate women." The most vicious feature of the sensational charges in recent magazine literature thus goes unconfirmed. But almost every other phase of the fearful story finds a place in the striking setting forth in the report of well attested facts as to the compulsory consignment of innocent immigrant girls to an evil life. "It is unnecessary," says the report, "to comment on the ruinous influence upon domestic and social life or on its horrible effects which come alike to the guilty and the innocent." The report fully bears out the President's declaration in his recent message: "I greatly regret to have to say that the investigations made in the bureau of immigration and other sources of information lead to the view that there is urgent necessity for additional legislation and greater executive activity to suppress an evil which, for want of a better name, has been called the white slave trade."

**National Rivers and Harbors Congress.**—Probably the most interesting features of the sixth convention of the Congress were the enthusiastic reception tendered to the President and the strong address in favor of waterways improvement made by Mr. Taft in response to the hearty greeting. The President based his approval of the purpose of the Congress on the influence the desired improvement would exert on the reduction of railroad rates, as well as its value in transportation of that kind of freight that the rivers were especially adapted to handle. He warned his hearers of the need of tact, telling them that "the test of your strength will come when you get off this platform and begin to favor a project instead of a policy." Cautioning the delegates to remember that there was great opposition in Congress to the issuance of bonds to meet the expense of the improvement, he urged them to go slowly in insisting upon that project, advising them to labor first to get from Congress a declaration of policy in the shape of a vote that a certain improvement ought to be carried out, and to have the declaration spread upon the minutes in the

form of a resolution or a statute. The work would thus begin with an ordinary appropriation, and once launched in the enterprise Congress would be obliged to provide bonds unless the revenue of the country should be sufficient for the work.

**New Policy in Negro Appointments.**—President Taft in his ante-inauguration speeches had already forecasted the policy his recent declarations affirm. In appointing negroes to Federal offices he proposes to reverse the rule of Mr. Roosevelt regarding the selection of negroes for good places in Southern States. Hereafter such negroes as are chosen for Federal positions will be in the North. There appears to be no reason to assume that in carrying out this policy the President will name more than the usual few that are provided with good places under every Republican administration. The change of policy arouses much interest.

**Railroad Troubles in the Northwest and East.**—Regarding the freight-handlers' strike in the Northwest, President Earling of the Chicago, Milwaukee and St. Paul Railroad made light of a situation which threatened last week to be a serious one. "The strike is about over," he affirmed, "and freight is moving promptly over the St. Paul lines. It will be impossible to grant an increase in wages unless higher rates per ton are received for handling freight." President Earling reported business conditions in the Northwest to be in an exceptionally healthy state. In the East indications were strong that the demand of the Brotherhood railroad men for a ten per cent. wage increase would not be granted by the managers of the thirty-two Eastern roads. In explanation of their stand the managers claim that a wage increase would have to be met by an increase in freight rates, to which the consent of the Interstate Commerce Commission would have to be obtained. The conviction rules that a conference lasting months will precede a final conclusion in the matter.

**British Empire.**—The coming election occupies public attention almost to the exclusion of any other business. Mr. Balfour states that the reform of the House of Lords is urgent.—The cotton manufacturers have decided to continue their mills at short hours, 40 a week instead of 55½, till February next. AUSTRALIA. The coal strike in New South Wales has been paralyzing business for some weeks past. The acting-Premier announced in Parliament that the Government was determined to use every constitutional means to end it, going, if necessary, to the extreme measure of a compulsory wages board. INDIA. The talukdars (land owners) of Oudh have elected under the new laws the Rajah of Partabgarh to the Viceroy's Council, and the Rajah of Balrampur to the Provincial Council. The Rajah of Mahmudabad in an address to the Lieutenant-Governor of the United Provinces of Agra and Oudh expressed



his fear lest the Socialistic tendencies now visible in Great Britain should find their way to India and that the talukdars there should be attacked as the peers in England.

**Canada.**—The *New York Herald* publishes an interview with M. Danserau, editor of *La Presse*, one of the chief French Canadian papers, on the subject of Canada's connection with the British scheme of Imperial defence. M. Danserau objects to the project on the grounds that Canada gets nothing from the Empire under existing conditions and that British Consuls actually work against Canadian merchants in favor of those of England.

**Ireland.**—The Irish Party abstained from voting against the Lords on the Budget on the ground that the Government had not yet made Home Rule a part of their immediate program, which alone would induce them to join in the fight against the Upper House. The Liberal Premier has now made the required pronouncement. Addressing in Albert Hall, London, December 10, "the most representative and militant Liberal meeting since the days of Gladstone," Mr. Asquith said: "Speaking last year before my accession to the Premiership, I described the Irish policy as the one undeniable failure of British statesmanship. I repeat to-night what I said then, and on behalf of my colleagues and, I believe, on behalf of my party, I reiterate that this is a problem to be solved only in one way—by a policy which, while explicitly safeguarding the supreme, indivisible authority of the Imperial Parliament, can set up in Ireland a system of full self-government as regards purely Irish affairs. There is not, and cannot be, any question of separation. There is not, and cannot be, any question of rivalry or competing for supremacy subject to these conditions. That is the Liberal policy. For reasons which we believe to have been adequate the present Parliament was disabled in advance from proposing any such solution, but in the new House the Liberal Government, at the head of a Liberal majority, will be in this matter entirely free."

Though this announcement commits the Liberals, if reelected, to introduce a Home Rule measure, more or less on the lines of Mr. Gladstone's, it does not clearly define its scope, as there is much difference of opinion on the lines of demarcation between local and imperial affairs. The interpretation will largely depend on the Irish members' control of the balance of parties. The new Attorney-General for Ireland, succeeding Mr. Cherry, who has been made Lord Justice of Appeal, is Mr. Redmond Barry, and he is succeeded as Solicitor-General by Mr. Serjeant O'Connor, Q. C. It is the first time since 1860 that the Attorney-General and Solicitor-General are both Catholics. Mr. D. F. Browne, K. C., also a Catholic, succeeds Judge Shaw, a non-Catholic.

**The School Question in France.**—The question of the lay schools, says a Paris cablegram of the 10th inst., is still in the foreground, daily giving rise to fresh incidents. In many places in the department of Marne, the primary school pupils, encouraged by their parents, have refused to write an historical composition, the subject of which was the Reformation, according to M. Despiques' manual, which appreciates very harshly the conduct of King Charles IX and the Catholics with regard to the Huguenots. There is talk of expelling the recalcitrant pupils. The curé of Fourqueux (Seine-et-Oise) gave a lecture on school neutrality, in the course of which he said: "We Catholics are not rebels. We respect the laws of our country, but we demand that these laws be applied in entire good faith and that they cease to be employed as weapons against us and against our faith. The law on school neutrality is not applied. We demand that it be respected, and that the beliefs of the children shall not be undermined by an anti-Christian education." Even M. Briand, the Premier, has been moved to protest in a speech in the Chambers, against the hostility toward France manifested in reports that appear in foreign publications concerning the religious policy of his government.

**Germany.**—Through the explosion of two huge gasometers in the city gas works of Hamburg, much damage was done to life and property. The cause of the catastrophe was the bursting of a new gasometer which had but recently been put in place. The many workmen engaged in the immediate neighborhood were caught in the sea of fire that swept in after the explosion, and of their number thirteen have been taken out dead, fourteen more are reported missing, whilst many others were severely injured. Emperor William and Prince Henry of Prussia telegraphed their sympathy immediately after news of the accident had been received.—Eleven of the twenty-one fishing smacks belonging to the fishermen of the Island of Finkenwärder reported missing since the fearful tempest which recently swept the coast are announced safe in the harbor. The remainder of the fleet is thought to be surely lost. More than forty fishermen were in the smacks thought to have gone down in the storm.—Two submarines, the U 3 and U 4, lately built at the imperial shipyard in Dantzig, have just completed a record trip from Cuxhaven to Kiel, passing around the northernmost point of Jütland. The journey, which was made without any convoying ships, marks a run of 540 miles and was completed in forty hours.—The United States Consul-General in Berlin reports a marked increase in exports to the United States. In his own district the increase for the months of October and November amounts to nearly five million marks.—Chancellor von Bethmann-Hollweg made his maiden speech in the Reichstag. He announced that the Government would stand aloof from parties and factions. Measures would be submitted to the Reichstag, but no

reference was made to the parties from which the Chancellor expected support for these measures. "Germany needs," he affirmed, "not party government but continuous and steady policies both at home and abroad to satisfy the people in order that their work, either material or intellectual, may be undisturbed by disorders or experiments."

**Austria.**—For the first time this year a direct discussion of the questions of policy dividing the German and Czech members of the Reichsrath took place, but no compromise was effected. The desired understanding between the parties is lacking because of one principal difficulty. The Czechs insist upon a reconstruction of the Bienerth cabinet before they shall assent to the cabinet provisions demanded by the Government. Against this position the German members take a united stand. Their program calls for an immediate settlement of the budget question, after which, they declare, they will be ready to consider the question of the mooted ministerial changes. The final outcome of the bitter controversy cannot be foreseen.—It will be recalled that, in the course of the recent Balkan controversy the well-known historical writer, Dr. Henry Friedjung, published an article in the *Reichspost*, which charged that the Servian representatives from Croatia to the Hungarian Parliament were in the pay of the Bulgarian Government, and that they were intent upon the separation of Bosnia and Herzegovina from Austria in order that with Servia these provinces might form a new kingdom, Greater Servia. It was hinted in addition that Francis Kossuth would use their attempt as an occasion for the separation of Hungary from Austria. The twenty-two Servian representatives entered a suit for damages against Dr. Friedjung and the *Reichspost* and the case came before the court this week. The trial proceedings will probably consume ten days and sensational revelations are looked for. In well-advised circles the report is common that Count Aehrenthal, the Minister of Foreign Affairs, is backing Friedjung. In an address which he was permitted by the court to make, the accused author declared he wrote the article from a motive of patriotic duty at a time when war between Austria and Servia seemed imminent, and that he is prepared to prove every statement made when he accused the Servian Government of endeavoring through its agents to incite a popular rising in Bosnia, Croatia, and South Hungary, and the plaintiff deputies of receiving Servian bribes to promote such risings.

**Italy.**—Lieutenant Natale Imperatore, a Garibaldian from 1848 to 1860, who managed the plot of 1863 for the assassination of Napoleon III, has just died. He was sentenced by the imperial tribunal to twenty years imprisonment, but was released in 1870.—The Superior Council of Fine Arts has caused the Roman Municipality's plan of modifying the piazza of Michel-

Angelo on the Capitol to be given up.—Baron Sidney Sonnino, the new Premier, to whom was delegated the task of forming a Cabinet in succession to the retiring Premier, Giovanni Giolitti, has named the new ministry. The Premier and Minister of the Interior will be Baron Sidney Sonnino, and Count Guicciardini the Minister of Foreign Affairs.

**Roman Affairs.**—The Pope's episcopal Jubilee was closed November 28. Great crowds assembled in the principal churches to sing the "Te Deum." Cardinal Rampolla, Archpriest of the basilica, presided at St. Peter's.—In receiving the Catholic officers and men of the British battleship Duncan, the Holy Father assured them that he could never forget the services they had rendered during the Messina earthquake.

**Nicaragua.**—Conflicting and contradictory reports about the condition of affairs appear daily. It has been learned that the arms shipped from New Orleans for the insurgent troops in spite of the protest of Consul Altschul, consisted largely of Mauser rifles and Remington cartridges, which cannot be used in rifles of that model. United States Consul Caldera has cabled from Managua that an attempt to incite an uprising against Americans has failed. Ex-President Cárdenas of Nicaragua has set out from Costa Rica with 500 troops to attack Zelaya, who drove him out of office in 1891.

**Honduras.**—President Dávila has placed the whole republic under martial law. Ex-President Bonilla of Honduras, who was deposed by the present incumbent with the help of Zelaya, is at the head of a revolution to oust Dávila and regain control with the ultimate object of forming a confederacy among some or all of the Central American republics.

**A Strong Hand in Finland.**—To quell possible resistance to Russia's plans in Finland, the Emperor has chosen his second cousin, Grand Duke Nicholas Nickalaievitch, to take full and direct charge of affairs in Finland. Grand Duke Nicholas, until recently President of the Council of National Defence, is noted for ability to deal with disturbing elements. A half-dozen attempts upon his life have been made by the revolutionists, and one such conspiracy resulted in the shooting of seven conspirators.

**Greece.**—The political unrest continues. A requiem was celebrated in the cathedral at Athens for Cretan revolutionists who fell some years ago in attacking the monastery of Arkadi. The Bishop of Larissa, denounced to the Government, forbade his clergy to give evidence before the Bishop of Messina, who was sent by the Synod to investigate the matter. The Synod then summoned him before it in Athens. He refused to go and has appealed to the nation against the authorities in the capital.



## QUESTIONS OF THE DAY

## Three New Books

The publishers have sent us three new books which we find interesting from a variety of reasons. The authors are clergymen—Catholic, Anglican, and Congregationalist—and they have stepped out of the pulpit to seek an audience that is shy of homiletic eloquence. We have no fault to find with such stooping to conquer, especially if the purpose aimed at is to lead souls from the contemplation of the things they know to a higher knowledge and correspondingly nobler standards of conduct. On the contrary, we are inclined to be of the opinion that there is not enough effort made on the part of clergymen to synthesize the natural with the supernatural. The two spheres are allowed to appear as if they were entirely separate, instead of being for all their distinct difference, as closely united in the concrete as soul and body.

The danger, of course, in a synthesis of this kind is that the supernatural is apt, in less orthodox hands, to be completely absorbed in the natural, somewhat like the union of the lamb and the lion in the unmillennial fable. Whereas, if the supernatural means anything at all, it is obvious that it is the important element in the union, purifying nature, elevating it, and, in the bold words of St. Peter, even deifying it. Remembering, then, the danger besetting the path of the clergyman who goes out into the streets with his message, the three books we have referred to convey an instructive lesson, besides furnishing us incidentally with a large portion of literary pleasure.

In "The Temple" (New York: The Macmillan Company), Lyman Abbott, who is properly speaking, a retired clergyman and an editor of the *Outlook*, says many wise things well. For instance: "There are some knowledges that are real and are important to the few but are valueless to the majority. The doctor needs to learn the names and places of all the bones in the body; but the layman does not. If I call him when I am sick, he needs to study my symptoms and understand what is the disease. But the less I study my symptoms and think about my disease the speedier will be the recovery. . . . Most of us would better leave psychic research to specialists who have time and talent for it. Half-knowledge is often the worst form of ignorance."

We really are tempted to say, "*Tu quoque!*" There are very many pleasant and valuable observations and reflections in Dr. Abbott's book; but we would have enjoyed them more if the reverend author (reverend, because he really preaches in this little volume) had not made his lamb swallow the lion. In other words, his synthesis of the natural and supernatural is too thorough; is indeed a transformation in which the supernatural is entirely eliminated. He talks about "Socrates

and Jesus of Nazareth." The connumeration is sufficient to fix in our minds Dr. Abbott's position on the supernatural. We feel, moreover, a bit annoyed at the Doctor for his easy acquiescence to the Protestant who "looks with self-satisfied pity upon the Roman Catholic who repeats the Pater Noster and keeps account of the number of the repetitions by her beads." The context shows that the author believes it to be a stupid performance. And yet he must admit that very wise persons have been guilty of it. The old saying that "repetition is the language of love," might help him to capture the Catholic point of view and to forget about the pity.

Rev. F. J. Grierson, A.M., Rector of Oldcastle, does not precisely go out into the streets in search of listeners; he invites them into the library of his parsonage and in "De Libris; Being Six Chapters on Books" (Dublin: Sealy, Bryers and Walker) he sits back in his arm-chair with good books all about him and discourses most engagingly and in a sensible manner upon the subject of reading. He loves to quote and to make literary allusions after the manner of Miss Repplier—a manner which we confess to have a liking for—and so helps us to review the reading of our life-time and to renew old recollections and old motives for confining ourselves to the greatest and best in literature. But the reverend Mr. Grierson also reminds us painfully of the hazy and uncertain state to which religion is reduced even in such a conservative quarter as Anglicanism. We hope we are doing him no injustice when we suspect (he is very vague on the point) that he confuses the inspiration of the scriptural writers with that of profane authors. "For what is inspiration but genius?" he asks; and continues: "As inspiration in its noblest intention is divine illumination with respect to religious truth; so, in its more popular sense, it is that light of the spirit of God within a man's soul which compels him to speak out whatever of truth, righteousness, or beauty he may find within himself."

We need no such exaggerated claims for genius in order to respect and revere it. The lamb, again, contrary to all laws, swallowing the lion! Does not Christ speak of the existence of "a world" which would be forever in antagonism against His Church, and for which He, the Incarnation of Love, would not pray? How can He be said to inspire the prophets of that world in the same way that He inspired Isaias?

In the "Art of Life," which is not strictly speaking a new book, but rather an old one in a new edition (Dublin: The Catholic Truth Society of Ireland. New York: Benziger Brothers), the Rev. Frederick Charles Kolbe discusses the paramount issues of human existence with deftness and literary allusiveness, and yet with a seriousness and sense of truth that keeps his appeal to lovers of beauty from being a disgraceful surrender of supernatural truth to the prejudices he aims to overcome. On its first appearance this little book received wide welcome and notice. Father Kolbe shows amply enough

that to forget the supernatural is to close the eyes to illimitable oceans of beauty and to fasten the attention upon faint reflections, as who should shut his eye-lids upon the golden sunlight to study the curious glow effects produced by the stimulated nerves within the eye. The synthesis of the natural and the supernatural is not easy, because the theme is the loftiest a writer can select. But the author of the "Art of Life" makes a brave and interesting attempt, and he leaves us the hope that some day another St. Thomas may arise who will gather the best experiences of current life and transfigure them with "bright shoots of everlastingness." This writer of the future will not make the lamb swallow the lion, or the reverse. He will teach what the Church teaches, the Church that feared Pelagius and would have naught to do with Calvin.

J. J. D.

### What is Morality?

The tradition of an English quarterly review is to bully. A monthly literary magazine may indulge in a certain arrogance; but conscious of its lightness and its transient influence, it is seldom utterly in earnest in its arrogance. The quarterly is with us for three months; its articles may be studied; it is ponderous. Had Jugger-naut's car been conscious, it would have said to itself as it crunched the prostrate devotees: This is my proper function. Should the British take it from me, I am no better than a brewer's dray. So, too, the quarterly: If I am to give up crushing and grinding, I may as well come down from the heights; for I am little better than a monthly. The *Edinburgh Quarterly* in its October number bullies not a little, and, as is the custom of the ponderous, talks much nonsense so ponderously as to make it appear real sense.

An article, "What is Morality?" in praise of two volumes by Edward Westermarck on the origin and development of moral ideas, bullies the Christian moral system as a matter of course. The reviewer rails at his opponents as men of little intelligence, incapable of comprehending his theory. Mr. Snagsby was always on his guard against "putting too fine a point on it." The reviewer makes his points so fine that they are Euclidean in their character. Whatever the case may be with others, Catholics read very carefully the books of their adversaries; and, not lacking in either parts or training, have good reason to presume that they comprehend the theories these propound, as far as they are comprehensible to minds accustomed to measure all such by the principle of contradiction. Moralists such as Westermarck and his reviewer do not always treat us in the same way. The second, indeed, despite his arrogance, either is a very weak philosopher or else he has never read a Catholic treatise on Ethics. Had he done so with the most ordinary intelligence (for in this subject we are as averse to ultra-refining as Mr. Snagsby) he could

never have asserted that the system of morality of mankind at large, by which terms is indicated not obscurely the Christian system, has no particular relation to men's welfare on earth; that it is not deducible from first principles; that it derives both its sanction and its compulsory character from the rewards and punishments of another world; that it is accepted as a revelation, and that its followers refrain from violating its precepts merely to avoid the pains of hell. Even Mr. Snagsby would not think it too fine a point to distinguish "compulsory character." This may signify the exterior force that ensures the submission of the recalcitrant, and then it is identical with sanction, and the reviewer's copulative conjunction is out of place; or it may signify the intrinsic power of the moral law to bind the intellect and the will, in which case no Christian will admit that it has anything to do with the hope of heaven or the fear of hell. However cloudy may be the minds of others, we have very clear ideas on the distinction between the obligation of the law and its sanction. Moreover, we admit, not only the revealed supernatural sanction, but also a natural sanction taught by reason and the sanction of civil authority charged by the Creator with the office of protecting social order. Lastly, the sanction of the moral law is no more the ordinary motive of its observance by Christians than is the fear of the policeman the ordinary motive of their obedience to the statute law.

All this, useful as it is to meaner intellects, is thrown away upon such as the reviewer, who in his own theories has reached such sublime obscurity that he finds unanswerable the question: Is political assassination murder? not because he thinks the dispute as to its rightness or wrongness, interminable (for this, though erroneous, would not be irrational), but on the ground that to attempt to define it would be to envelope it in one's own sentiments, to yield to the strong tendency of an unphilosophic human nature to "objectivise" morals, or, in plain English, to recognize that there is such a thing as right and wrong. We may, therefore, turn for a moment to Professor Westermarck. The practical man is struck at once by the disproportion of the professor's ponderous work to its subject. Of their very nature morals in general cannot be a very recondite study. The world at large can get on very well without knowing anything about quaternions and the fourth dimension; but nobody can keep clear of morals. From morning to night every one is acting morally, that is, in conformity with or against a standard of right and wrong; and acting rationally, or in other words, with a sufficient knowledge of this standard which, all are convinced, is entirely independent of their likes or dislikes. As Professor Westermarck has undertaken to prove the whole race of men with the exception of himself and the little school of which the *Edinburgh* reviewer and he are shining lights, to be in the blindness of utter error, the practical man does not fail to understand why he has produced



laboriously two volumes, the second published two years after the first.

Among the many assumptions necessary for his thesis that morals originated in mere emotions of indignation and approval which became stereotyped by natural selection, since those who were moved by indignation, knocked on the head such as were mildly submissive, is the absence of any morality in primitive man. He tries to justify it on the testimony of missionaries and travelers that there are savages to-day without any idea of moral obligation. One of the most provoking things about such scientific people as he, is their ignoring of the clearest rules of logic. They pretend that the inductive method is the only road to truth. One expects them, therefore, to use this method with the utmost care, and naturally is put out to hear them drawing gravely the widest conclusions from observations quite insufficient. Even if the missionaries and travelers be right, Professor Westermarck must prove, what no man yet has proved, that these unmoral savages are not degenerates before he draws from their condition a conclusion so sweeping. As a matter of fact the missionaries and travelers are hardly to be trusted, since their testimony is contrary to that of such Catholic missionaries as have got closest to the barbarous mind. The missionary or traveler is too often of the arrogant scientific type. Filled with the notion of his own vast superiority he looks upon the natives of the countries he visits merely as subjects to be investigated. He never dreams that to these he is an object of horror; that his color, his ways, his contempt of their most cherished traditions makes him abominable in their eyes, and that even should he acquire their language sufficiently to seek into their mind, it is most improbable that they would disclose to him their innermost thoughts. Imagine an inquisitive Japanese or Hindu swaggering through one of our villages and questioning its people. It is not hard to conceive the answers he would get, and what a travesty upon our moral ideas would be the report he would carry to his own people. Such as he cannot even reach the secret thoughts of the Italians, Hebrews and Slavs that come to our shores, and how can they expect to fathom those of the African and the Australian aborigines? Besides, Professor Westermarck fails to see that one may have a very definite idea of moral obligation, the inevitably binding will of a superior being, and yet be unable to formulate it in other words than, it is right. Such would naturally escape from the difficulty by having recourse to ancestral customs and traditions.

Professor Westermarck, then, has written two volumes, not because he is a seeker after truth, but because he is a special pleader against Christianity. When Christians shall be courageous enough to despise the clamorous praises the world heaps upon such false science, they will recognize the utter worthlessness of its flatulent professors.

H. W.

### Church Spoliation in Mexico

#### IV.

While Juarez was thundering from Vera Cruz, his troops were gaining substantial victories and slowly approaching the capital. Miramon, Zuloaga's successor, finding his soldiers driven back and his supplies cut off, stole out of the City of Mexico between two days and succeeded with great difficulty in reaching the coast, where he boarded a French vessel for Europe. After a residence in Vera Cruz of two and a half years, Juarez re-entered the capital in triumph but not for a peaceful stay. During the two years that followed, several other decrees were issued against the Church. The first forbade street processions for conveying the Holy Viaticum to the sick; the second declared all hospitals and charitable institutions under the control of ecclesiastical corporations to be national property; the third confiscated the archbishop's seminary, but permitted the seminarians to take possession of a part of the former convent of San Camilo. Finding himself sorely pressed by the French "army of intervention," by a fourth decree, dated February 26, 1863, Juarez seized all convents of nuns and all their community property, the sisters being allowed one week in which to find accommodations in private houses, where they were permitted to live as individuals but not in community. The Sisters of Charity were exempted by name from the effects of this decree. Priests were forbidden to wear in public any garb distinctive of their profession.

Seeing that he could not hold the capital against the French, Juarez retired northward to San Luis Potosí, where he set up his government for a time and then gradually withdrew as far as Paso del Norte on the Rio Grande. After the overthrow and death of Maximilian and the restoration of the government to the capital in July, 1867, the name of the little town which had been the capital was changed to Ciudad Juarez (Juarez City) and a bust of the wandering President was placed in one of its public buildings. A more imposing monument is now in course of construction.

The remaining five years of Juarez' rule were spent in rigorously enforcing the laws against the Church and in suppressing insurrections which broke out at short intervals in all parts of the country. His re-election in 1871 made many say that the republic was at an end. Among his active opponents was one who as a barefooted boy had trudged over the mountains from his home in Oaxaca to defend the capital against General Scott's army of occupation, who had later borne arms against President Santa Ana, who had fought the French with a price on his head, and had rejected the overtures of Maximilian towards reconciliation with the mushroom empire. Turning his weapons against Juarez, under whom he had fought, he took the field and called for recruits. Porfirio Diaz was in arms against Juarez! He

was in open, armed rebellion when the President suddenly sickened and died after a few hours' illness. Diaz haggled in vain with the new President Sebastian Lerdo de Tejada y Corrial for more favorable terms of amnesty but was forced to return to the Liberal fold without having gained any special favor or recognition.

Lerdo signalized his administration by forbidding all religious demonstrations outside the churches, by expelling the Sisters of Charity, who had been spared by his predecessor, and by securing incorporation in the Constitution as amendments (!) the savage decrees published by Juárez against the Church.

Diaz was soon in the saddle again. Towns, cities and states "pronounced" in his favor. After desperately trying to check the revolution, Lerdo, seizing all the funds he could, including \$5,000 from the national pawnshop, gave up the fight and fled to New York. His successor, José Maria Iglesias, played president for a while, published a brave manifesto to the nation and escaped to San Francisco.

Diaz became provisional President on November 28, 1876. At the election which followed over 90 per cent. of the votes were in his favor! He stepped out of the presidential office in 1880 and gave way to his friend, José Manuel del Refugio Gonzalez y Flores, who retained him in the cabinet. In 1884, Diaz returned to power—and stayed. Since November 28, 1876, we may say that his hand has been on the throttle. Though no new laws against the Church have been made, the Juárez and Lerdo laws remain; some of them, however, are less rigorously enforced. We can see with what tremendous difficulties the Mexican bishops have had to cope. Deprived of their property and revenues in a country impoverished by half a century of intermittent war, they have had a mighty struggle to educate their seminarians and keep the light of Faith burning. Their success and progress show that, in spite of appearances, Mexico is largely and soundly Catholic, and her people are far from being unanimous in their approval of what was done against religion in a fit of desperation during a time of bitter and bloody political dissensions and divisions.

D. P. S.

#### The Sermons of Cardinal Newman

Men of different temperaments and creeds, Gladstone and Wiseman, Dean Church and Sir Francis Hastings Doyle, Shairp, Mozley and James A. Froude have borne testimony to the lasting effect produced upon them by the sermons of Cardinal Newman. The St. Mary's sermons stirred Oxford to its depths. The Catholic discourses showed no less of power; there was a gain even in breadth and warmth of feeling. These masterpieces are to-day a storehouse of spiritual energy, a mine seamed with lodes and veins of purest gold.

Yet John Henry Newman was not an orator. He lacked many of the physical qualities, some perhaps of

the mental and emotive endowments generally attributed to the wizards of the spoken word. The sermons were usually read. There was little action, the voice was weak, the manner slightly constrained—some have called it awkward. But as Gladstone wrote, taking the man as a whole, "there was a stamp and a seal upon him; there was a solemn sweetness and music in the tone, there was a completeness in the figure which made his delivery singularly attractive." What was the stamp and seal, what was the attraction?

In every speaker certain elements ultimately determine and gain success. A commanding personality; sound, noble ideas, even if not highly original; the gift of exposition, coupled with a persuasive charm of style that wins the heart, never fail. Of these qualifications, the first is undoubtedly the most essential. Without it intellect, genius has failed; with it alone, the less gifted have wrought marvels. That commanding personality Newman had in the highest degree. To all who saw him at St. Mary's, or later as priest or cardinal, his presence in the pulpit must have been an inspiration. At Oxford he was the spirit of unworldliness personified, the embodiment of principle, a voice crying out: "Make straight the paths," the Atlas who bore on his shoulders the weight of the world groaning with a new life. Later when he spoke, with the authoritative voice of a priest of the Catholic Church, there was a nobler seal upon him. He had a right to speak of God, of Conscience, of Justice, of Truth. He had suffered in their cause. For them he had breasted the icy tides of sorrow; for them he had groped disconsolate amid the encircling gloom. He could point the way of Faith; that Faith had ever been his guiding star. He could call men to holiness and humility; for pride and worldliness he had ever loathed. The man's saintly life, the sacrifices he had made, the sorrows which had waylaid his path, his chivalrous loyalty to Truth and Principle, shone from his brow, spoke in conquering accents on his lips. He dwelt on those serene heights, where he saw life's rounded orb as God wants us to see it. To use a phrase of the Schoolmen he viewed that life, not, "*sub specie temporis*," not from the standpoint of time—too often distorted—but "*sub specie æternitatis*," from the standpoint of eternity. Hence the recurrence of a few leading thoughts in ever new, original and striking form, the organ-like undertone of his sweet and solemn music.

A sermon on "Human Responsibility" weaves together in one sentence ideas which seem to have mastered him. "It has always been the office of Religion to protest against the sophistry of Satan and to preserve the memory of those truths which the unbelieving heart corrupts, both the freedom and responsibility of man, the sovereignty of the Creator, the supremacy of the law of conscience within us." Ideas such as this, especially the idea of the Creator's supreme dominion over us, the Creator's right to rule His rational creatures by ways and means and an economy of His own choosing, are the



very warp and woof, the core, the central theme of the sermons.

Consequent to this is the concept of that visible Kingdom of Christ on earth towards whose dimly-seen border-land he groped so long, but the sight of which gladdened at last his straining eyes, that Kingdom "coming to us from the very time of the Apostles, spreading out in all lands, triumphant over a thousand revolutions, exhibiting an awful unity, glorying in a mysterious vitality, so majestic, so imperturbable, so bold, so saintly, so sublime, so beautiful." To extend that Kingdom, to make the followers of the King less worldly, more knightly, was his dream.

To press home these thoughts Newman had some peculiar gifts. In the pulpit, he evidently felt ill at ease before those broad, general questions common to some even of the great preachers. He narrows his field. He selects a very limited, a circumscribed subject. "Forms of Private Prayer," "The Mental Sufferings of Our Lord in His Passion," "The State of Grace," "Religious Emotion," "Secret Faults," "Perseverance in Grace," "Intellect the Instrument of Religious Training," "Neglect of Divine Calls and Warnings," such are the subjects he prefers. Generalizations he could handle brilliantly, but these practical subjects suit his apostolic purpose better. His subject thus chosen and fenced in between the limits of this narrow but not barren field, he fastens upon one or two central thoughts, with one end in view, to make his audience not merely understand but realize them.

Here lies his power. He flashes the subject before you as on a screen. He seems at the same time to be thinking your thoughts, evoking the subject out of your own heart and soul, realizing it with you and for you. So true is the artist's stroke, there is such sureness of outline and brilliancy of coloring, that the canvas once painted never fades. That power is heightened by the use of apt and telling illustration. No one understands better the art of building windows into the solid structure of discourse, through whose spacious openings his clear intellect pours its white lambent beams. Add the cumulative effect of his work, for we see the marble shaft of thought capped block by block before our eyes. Steadily he moves on "with extreme orderliness, masterly elaboration and unchecked progress" to the foreseen, predetermined end.

Newman's gifts of persuasion are no less remarkable. How characteristic his motto: "*Cor ad cor loquitur*," "Heart winneth heart!" He had an unerring insight into the state of mind, the views, the prejudices of his hearers. Walter Bagehot describes him as "a consummate master of the difficulties of the creeds of other men." With the instinct of the dramatic poet he could project himself into the moods, the feelings, the temperament of his fellows. He possessed the magic "Open Sesame," which unlocks the secret chambers of the soul. His diagnosis is faultless, relentless; but there is a pa-

thetic tenderness, a restrained emotion which finally beats down the hearer's guard and wins him. The sermons, if the comparison be allowed, have something of the slow, silent, all-conquering power of grace.

One factor of that power is the style. His style is stamped with a note of urbanity to be found in the same degree in very few of the great English writers. Yet its rich texture is shot through and through with bits of solid homespun. For that style is idiomatic, familiar, colloquial; it is never crude or clumsy. It is individual, but it is neither manneristic nor odd. It is sufficiently emphatic, yet mindful of proportion and reserve. "It employs," says Mr. Birrell, "a vast vocabulary and it does so with the ease of the educated gentleman, who by a sure instinct ever avoids alike the ugly pedantry of the book-worm, the forbidding accents of the lawyer, and the stiff conceit of the man of scientific theory." It addresses the intellect, and it sounds its message full and clear; it appeals to the imagination and it glows with color to the heart, and it has pathos and tenderness, sometimes a compelling, resistless power.

The traveler standing before the frescoes of Fra Angelico, feels what the canvases of Raphael or Rubens can never inspire. On the stainless, untroubled brows of those Madonnas, in the eyes of that radiant company of saints and angels buoyant with immortal life, he reads the beauty and splendor of a soul adorned with sanctifying grace. In reading the sermons of John Henry Newman, we listen not merely to a clear and lofty intellect, we not only catch the strains of a great prose-poet and master of melody, we hear the very heart-throbs of a pure and saintly soul. JOHN C. REVILLE, S.J.

### The Chances and the Forces of the French Monarchy

#### III

The Monarchists are not blind to the fact that their party is in the minority. One of them has even written, "We know that France is not monarchical." But they do not think it necessary that she should be monarchical to accept the monarchy. The history of the past hundred years shows that an energetic minority is sufficient to effect the triumph of a political party at the most unexpected moment. The very fact that the Republican State has exiled the pretenders to the Crown of France proves that the régime feels it is at the mercy of Chance or of a bold stroke.

The energetic minority does exist. It is served by clever and powerful organs, such as *La Gazette de France*, *le Soleil*, and above all, *L'Action Française*. There are quite a number of monarchic papers in Provincial France especially in the South and Southwest. A very active and very enthusiastic nucleus of traditionalism is already discernible among the young men in the schools and in the universities. The monarchical ideas are getting to be "the fashion" with the students, and that in

France is always a significant symptom. Finally we have already pointed out a certain disaffection in the world of letters and of learning toward the revolutionary and republican ideas. Remarkable conversions have taken place, among others, of two very well-known writers, Paul Bourget and Jules Lemaitre. The latter has related the stages of his political development in an eloquent and witty pamphlet entitled: "Un nouvel état d'esprit," which has been published by M. Charles Maurras in his "Enquête sur la Monarchie." (Paris, 1909, Nouvelle Librairie Nationale.) Slowly but with continuity the monarchical idea is making its way.

The provinces, the regional groupings of the South and of the West, Avignon and Bordeaux especially, are active centres of Royalism. One of the serious mistakes of the Revolution has been its upsetting of these natural subdivisions of the provinces which once constituted countries, and still survive, to some extent everywhere: Quercy, Limange, Agenais, Médoc, Bigorre, Armagnac, etc. These have been replaced by administrative abstract divisions, the departments that have nothing real. We have seen that this centralization was a logical necessity for the Republican State. But by causing the life of the nation to flow into Paris a certain condition of irritation, of secret opposition towards the metropolitan policy has been created. Moreover, it is in the rural districts, in the small towns that respect for traditions is deeprooted and genuine, and that is where the monarchy will find its natural allies. This phenomenon, it seems to us, is already indicated by certain regional literatures. Thus the beautiful Provençal literature has retained its purely Catholic and monarchic traditions. On the other hand we know how obstinately Brittany resists the invasion of Jacobin ideas. Whether it be passive resistance, as it is with the Breton country, or spirited and active opposition as in the South, these are so many counter-revolutionary currents the force of which may be found formidable.

And yet, if the monarchic idea is to be realized in France, it will be through the union of the Catholics. It is well known that the Catholics first made a loyal attempt to be on good terms with the Republican government. At the outset it did not seem that there was irreconcilable antagonism between the régime and religious liberty. But very soon the French State wished to have its "Kulturkampf." It provoked the conscience of Catholics and made them feel the full weight of its despotism. Since then a social Catholic party was formed whose leader is M. de la Tour du Pin who wishes to establish the closest solidarity between the French Monarchy and French Catholicism. The Church herself remains outside and above this political movement, but it is obvious that she cannot refrain from having preferences for a political system which would favor her spiritual liberties and interests. The Neo-Royalists have understood that the new monarchy implied a "re-Catholicizing" of France. We have even witnessed the

curious spectacle of certain minds brought back to Catholicism through their monarchical convictions, and who returned to the Faith because they were Royalists. Such has been the case with M. Paul Bourget; and M. Jules Lemaitre himself, after having been a sceptic, feels a Catholic soul reawaken within him. He exclaims: "I have seen so many virtuous, humble lives whose secret nourishment was in the catechism and nowhere else! The anarchism of the persecutors, their inability to construct, make me naturally relish what there is in the Church that is well-ordered, hierarchical, conducive to unity among men and to the preservation of human society."

Finally, another powerful and unexpected auxiliary of the monarchical restoration may present itself: the working class. In the departments where there are already thirty fairly powerful royalist organizations the groupings made up entirely of laboring men are the most numerous. In the suburbs of Paris, such as La Villette, St. Denis and St. Martin, thought to be largely won over to the revolutionary cause, there are, nevertheless, intense centres of Royalism. A monarchist writer says: "Were the people of Paris brought face to face with the accomplished fact they would wake up Royalists." There is no doubt that an atavism of many generations has fashioned in the French a monarchic soul in which neither the Revolution nor the Empire has succeeded in impairing its unconscious loyalism. It has often been noticed with what naïve enthusiasm the people cry: Long live the King! whenever a foreign sovereign visits Paris.

But there are weightier and more direct reasons to believe that the working class would take kindly to a monarchy. These reasons we see in the present syndicate movement, looked upon with hostility and distrust by the Republican régime, and which the future monarchy might be able to conciliate. The clear and lofty mind of the Count de Chambord had foreseen the importance of this current. He devoted to it numerous essays every one of which tends to show that Royalty has always been the patron of the working classes, and that the "establishments" of St. Louis, the "regulations" of crafts, the system of "guilds" were already anticipations, so to speak, of the modern syndicate movement. The reconstruction of professional groups, demanded by the Socialists, would be more surely guaranteed and favored by monarchy than by Social Revolution. (Cf. *Lettre sur les Ouvriers*, 20 Avril, 1865.)

On the whole, the program of the French Neo-Royalists shows a curious evolution of the monarchical idea. The latter is so anxious to adapt itself to the temperament of the nation that it becomes realistic, positivistic. Should the day come when the nation will recognize that the Republican régime and true liberty are incompatible, on that day the Monarchists will become the undisputed directors of French consciences and the monarchy will be an actual fact in the eyes of the people. To use M. Ch. Maurras' own words, "all that will then



remain to be done will be to realize it as the postulate of public opinion generally."

Interesting documents on French Neo-Royalism can be found at the Nouvelle Librairie Nationale, 85 rue de Rennes, Paris. This house also publishes a periodical, *La Revue critique des idées et des livres*, which gives precise information on the movement of traditionalistic ideas in France.

LOUIS CONS.

### The Present in the Light of the Past

In the lull that follows the storm there will be found time and occasion for calm reasoning. If personal feeling and national antagonism could be eliminated from the judgment that we pronounce on public events, truth would be better served and justice would have fewer foes.

It is now nearly a quarter of a century since the republic was stirred to its very centre by the perpetration of a crime which brought violent death to some and terror and dismay to many, for it was the first great treacherous onslaught on our civil institutions that the country had witnessed. It was past ten o'clock at night on May 4, 1886, that a meeting was being held in Desplaines street, Chicago. There were three speakers, each of whom urged his hearers to acts of violence. The throng, estimated by different witnesses at from eight hundred to two thousand, filled the street. As they listened to the harangues which with the most exciting and most persuasive arguments urged them on to bloodshed, they gave noisy expressions of approval.

Then the police appeared. Under two hundred in number, they were led by Captain William Ward, who approached the wagon from which the speeches were being delivered and, as directed by the law, "in the name of the people of the State of Illinois" commanded the crowd to disperse. Not a blow did the police strike, not a threat did they utter. Then came a blinding flash and a terrific detonation. Not from the wagon but from the sidewalk an explosive bomb had been hurled into the closely formed ranks of the keepers of the public peace. Sixty-six officers were injured, of whom seven died of their wounds.

Eight men, including the three speakers at the meeting, were brought to trial for murder. When the tragedy took place, the city was not under martial law and the case was conducted throughout in strict conformity with the criminal code of the State. No attempt was made to connect any one of the eight with the actual throwing of the death-dealing bomb. They were tried, in the words of Judge Gary, who presided, "for procuring murder to be done, and being therefore themselves guilty of murder."

Nearly a thousand men were summoned before a jury satisfactory to the prosecution and the defense could be secured. According to the Illinois law a jury in a criminal case not only determines the guilt or innocence

of the accused but also, in cases of conviction, fixes the penalty. The judge, therefore, in passing sentence is simply the spokesman of the jury. The trial lasted six weeks. Legal talent of the first order appeared for the State and for the accused.

Long before the case now before us, the Supreme Court of Illinois had decided on an appeal: "If several persons conspire to do an unlawful act, and death happens in the prosecution of the common object, all are alike guilty of the homicide. The act of one of them, done in furtherance of the original design, is, in consideration of law, the act of all, and he who advises or encourages another to do an illegal act is responsible for all the natural and probable consequences that may arise from its perpetration."

Such was the law of the State, declared by its highest tribunal, and under that law the jury fixed the death penalty for seven men who by their frantically written and spoken appeals to pillage and murder nerved the unknown hand that hurled the Haymarket bomb. Whoever will take the trouble to reread the handbills which were scattered broadcast in Chicago in that eventful spring of 1886, and go over once more the ferocious calls to loot and bloodshed which appeared from day to day at that same season in the *Arbeiter* and *The Alarm* of the same city will have an excellent translation into German and English of the Spanish program and manifestoes which appeared in Barcelona last July. But we live in America, and Spain is far away. Righteous indignation for one set of murder-provoking miscreants and snivelling sympathy for others of the same litter! We Americans should need no other lesson than the Chicago Haymarket to teach us the worse than criminal folly of applauding a system whose chosen agents are lawlessness, arson and murder. But perhaps a lesson similar to that of Barcelona may yet come to warn the republic against cherishing a serpent in its bosom. D. P. S.

### Christianizing Japan or Modernizing Buddhism

"Will Japan become a Christian Nation?" by Thomas E. Green, in *Hampton's Magazine*, is in many ways a striking article. Shintoism and Buddhism have been the religions, and Confucianism the moral code, of Japan for more than twenty-five centuries. Shintoism is merely "a mechanism for preserving the continuity of the nation's veneration for its ancestors." It has no dogma but "recognizes the immortality of the soul and the existence of supernatural power." Buddhism, which exists side by side with Shintoism, supplies the dogma and ritual. There are thirty-five sects differing radically in theory and practice. The Shin-Jodo, a kind of Japanese "High Church," believes in "but one god; that salvation is by faith, and faith to be vital must show its works in morality." It is significant that Dr. Green mentions as a distinctive Shinist plank: "They provide for the salvation of women." But the Shin sect is apparently a

small minority and, "much of it (Buddhism) is hopelessly decadent." The people, however, pray and worship mechanically in the traditional way, not bothering about theories, though gradually their deities have grown into an innumerable multitude. The high-class Buddhist temple still suggests the exclamation of the early Catholic missionaries who "wondered if Satan were not mocking them with a wicked mimicry of their own worship."

The intellectuals are agnostics though they admit that religion is necessary for the people. Prince Ito and the Mikado had planned to make Christianity the religion of Japan, merely as a political device, and, "had we possessed a united religion instead of 157 different forms and kinds of religion, Prince Ito's plan might have been carried out." Some Japanese intellectuals became Christians just "to see how it would work." They found that Christians of their class were no better than themselves and had little faith in the Bible, which, like their own sacred books, was "unscientific." Hence why should the nation become Christian?

Dr. Green has no convincing answer to the question. On his own showing the belief and practice of the Shin sect are quite as good as anything his "hundred and fifty-seven sects" have to offer. He has no more faith in the Bible or Christian dogma than the Japanese experimenters. He would have the "over thirty different Protestant denominations of every sort and shade of belief now at work in Japan besides innumerable independent evangelists whose cult is their own," discard dogma and "take the Golden Rule spoken in almost the same syllables by Gautama, by Confucius and by Jesus." But if the Japanese have the Golden Rule already why should mission societies pay out millions to take it to them? And how can Japan "become a Christian nation" by adopting a code from which everything distinctly Christian is carefully excluded?

The writer, who has been "a prominent minister for many years and a profound student of theology," would throw all theology overboard. The title of his article is a misnomer for the Christianity he would give the Japanese would bring them no nearer to Christ. He would have his gospelers abandon "the archaic creeds whose usefulness, if they ever had any, long since passed away," and confine themselves to secular teaching, Red Cross nursing, Y. M. C. A. socials and "the universal gospel of high and holy living." This he says, is "the supremest epitaph of Jesus of Nazareth of whom it was said, 'He went about doing good.'" But Christ also taught many truths, among others that He is God; and should the Japanese, who include the Bible in their literary course, ask their creedless teachers and nurses, "Who is the Christ?" these could not answer: "He is the Son of the living God," nor could they declare the Bible "the word of God," for to many of "the hundred and fifty-seven sects" such beliefs are "archaic." But the Japanese could very logically insist: "If your Christ is merely a human teacher, why should He replace our

Confucius and Gautama who for ages have moulded our lives and who also went about doing good? If your Bible has no more authority than our sacred books, why would you force it upon us, especially as you yourselves only accept of it what you choose? We also find it good as literature and make selections from it for our school-books."

The details of "high and holy living" would prove equally embarrassing. Divorce, which flourishes in Japan only a little more extensively than in the United States, could not be consistently denounced by creedless evangelizers who held to it even when they had a creed; nor could they have any better grounds than have the Japanese for proving that women have immortal souls, if indeed the elimination of "archaic creeds" should leave them belief in immortality of any kind. Excluding supernatural motives they could add nothing to the natural objections against murder, lying, theft and other immoralities nor logically impugn the Shinto creed: "Follow your natural impulses and obey the laws of the State." A free gift of godless schools and hospitals would no doubt be appreciated by the Japanese who have many such of their own. Such institutions, when motivated by Faith and animated by Charity, have always exerted a powerful spiritual influence throughout the Catholic world, but creedless nurses and tutors are not the propagandists one would select for the spread of Christian ideas. Pagan philanthropy is not Christianity.

It is no wonder if "non-Christian nations do not want to become Christian" and "the foreign missions are not getting adequate returns for the millions expended in Christianizing foreign peoples." Christianity, not money, is what the evangelizers need. "Had we been able to approach Japan two decades ago with a Christianity united in its operations, agreed in its dogmas, one in its structure . . . the mind and heart of Japan might have turned to the lofty ideals of Christianity." But now, to secure unity, the sects must abandon Christian ideas and ideals and, while holding to the name, discard all that means and makes Christianity. This might modernize or Americanize the outward aspects of Buddhism but it will never make Japan "a Christian nation."

And yet there is a Church that has labored and still labors successfully in Japan and possesses all the qualities that Dr. Green considers essential. He barely alludes to St. Francis Xavier, and altogether overlooks the fact that the only time Japan was in the way of becoming "a Christian nation" was when Catholic missionaries preached to its people all the doctrines and moral precepts of Christ—a Christianity one in doctrine, structure and operation—and did not trim Christian truths to the measure of Elder Statesmen or public opinion. Then Japanese Christians were not experimenters. They were so sincere that the only way to kill the faith was to kill the faithful, which the government, instigated by members of the sects, proceeded to do with unparalleled rigor.

But relentless persecution failed to exterminate them.



The 90,000 Catholics in Japan are mostly descendants of Christians who, persecuted and priestless, handed down the faith unbroken for two hundred years. Their presence will serve to recall to their countrymen the memory of the most heroic of their ancestors and, should the question of adopting a form of Christianity again arise, they are most likely to select that which alone is unchangeable and logical, adequate to their mental and moral needs, and identical with that for which so many of their fathers laid down their lives. When some fifty years ago a French priest discovered the Japanese Christians, they asked him: (1) if he obeyed the great Father in Rome; (2) if he revered the Virgin Mother of Christ, and (3) if he also was a virgin. Those who may not stand such a test can never Christianize Japan; the picture of St. Francis Xavier, publicly exhibited by the Japanese Government, points out the creed and character of the apostles who alone can make her Christian.

M. K.

#### A By-Path of International Politics

In July last a few lines appeared in the daily press about a prospect of trouble between the South American Republics of Peru and Bolivia over a boundary dispute. The incident soon gave place to other news, and was forgotten. Although treated in a light fashion because of the comparative unimportance of the states directly involved, the matter was more significant than appeared on the surface, and nearly resulted in a change of the map.

The inside facts are these: The President of Argentina, having been appealed to by both Peru and Bolivia to decide the vexed question of the boundary, fixed a line which gave 3,360 kilometers of the disputed territory to Peru, and 3,310 to Bolivia, saying frankly that the ancient treaties and other documents adduced as evidence of their claims by the contending states, were so obscure and contradictory that the only solution lay in the practically even division made. Anti-administration forces in Bolivia claimed the result unjust to their country and incited disturbances in the capital, La Paz, during which Peruvian business houses were sacked and the Peruvian Minister and his Argentine confrère were attacked.

Chile, Peru's ancient enemy, was bound by treaty to remain neutral, but was strongly in sympathy with Bolivia. Dr. Arce, Bolivian representative in Santiago, Chile's capital, was refused official assistance in arranging a war loan, but a hint was quietly given him as to where this could be obtained. He succeeded in negotiating the loan; succeeded, too, in securing a supply of rifles and ammunition, ostensibly from private parties, freighted a ship with them in Valparaiso under the peaceable guise of china and glassware, and telegraphed the result to his Government at La Paz. Unfortunately for the success of a little plot in which the crockery was

to figure, the message fell into the hands of a spy of *El Comercio*, the leading Lima daily, who deciphered it. It appeared in full in that paper, to be promptly denied by Chile. Dr. Arce was accused of inventing the contents; and, not being of the stuff of which martyrs are made, he at once made a statement laying bare the entire transaction.

Peru, at her wits' end, by agreeing to relinquish certain claims in another boundary dispute which she had with Brazil, induced the latter to intimate to Chile, in no uncertain terms, that any open or secret assistance of Bolivia would lead to serious results. The ship with the fragile cargo was virtuously forbidden to land it at the port of Antofagasta, the Chilean terminus of the railway to La Paz; a large contingent of Chileans that were gathered in La Paz, as individuals, returned to their country by the same road, and the incident was closed. Current gossip made it an open secret that the intention had been to swoop down upon and occupy the other railway leading from La Paz, through Peruvian territory, to the Peruvian port of Mollendo. Once in possession of this line, a status quo would have been established with the unspoken support of Chile, and Peru, to regain her own, might have had to go to war with both, which she was entirely unable to do. Thus Bolivia would have attained her great need, a seaport, and the map of South America would have been considerably changed. Once again a scarcely known newspaper has played the principal part in an international complication. L. C.

A communication from Piqua, Ohio, contains some interesting information as to the manner in which Catholic fraternal organizations can exercise in a practical way their power for good. A member of one of these societies declared in a meeting of his council that the librarian in the local public library had requested him to obtain for the library a set of "The Catholic Encyclopedia." The council took the matter up at once and decided that the five other Catholic fraternal bodies in the town should be asked to cooperate with them in purchasing and presenting the work to the library. As a consequence representatives of the six independent societies met and appointed one of their number to confer with the Library Board and petition them to purchase the Encyclopedia; but the Board anticipated the representative of the societies by sending him a letter empowering him to obtain the work at their expense. And so the torch of learning is passed on from hand to hand and the cause of truth furthered by a display of initiative on the part of one Catholic fraternal society. If similar interest in the work of Catholic publication agencies were shown by other councils and societies Catholics would have less occasion to complain of prejudice and misrepresentation. The average man and woman are willing enough to see the light if it is held up to them. We should not blame them for stumbling over us when we shirk our duty of contributing something to dispel darkness.

## CORRESPONDENCE

## Social and Charitable Activity in Germany

MUNICH, NOVEMBER 29, 1909.

A paper in a late number of the *Allgemeine Rundschau* in which the author deals with the tasks and prospects lying before the Catholics of the German Empire, contains some very interesting data regarding the charitable and social activities of German Catholics. The writer claims that the *Kulturkampf* was a blessing to Catholics in that it gave them occasion to learn the singular advantages which organization affords. In the happy following of this knowledge German Catholics have undertaken and thus far carried to successful outcome a war upon the destructive evils which the economic and cultural progress of the empire brought into being. The charitable and social developments among them in this struggle show the inherent strength of Catholicism, while they serve at the same time as admirable proof of the talent for organization and the adaptability to meet the conditions of the times characteristic of German Catholics as well as a striking argument of the material progress achieved by them.

The many millions which year after year are collected for definite work by the various social and charitable Vereins established by Catholics do not represent, it is true, interest-bearing principal laid by in banks or invested in profit-bearing paper of trusts and corporations, but they are an evidence of a spirit of sacrifice, of a readiness of submission to the Church and its teachings, and in a manner, too, of the ever growing material well-being of German Catholics. I have thought that the readers of AMERICA might find a summary account of these activities interesting reading, mayhap that they might see in them an impulse to fuller and wider organization along similar lines themselves.

Zeal for the spread of the Church and interest in the work of the Catholic missions among the heathen deserve the honor of first place on the list of good works encouraged by our Catholic brethren here. Reliable authorities declare that at least four million marks yearly are contributed by the associations favoring this interest. The well-known Bonifacius Verein, the Francis Xavier Verein, the Ludwig's Mission Verein, largely a Bavarian association, and the association for the care of the Holy Land, are the principal workers in this field. In the field of active charity towards the needy poor the Society of St. Vincent de Paul naturally leads. Within the past year the members of this admirable body have collected more than a million marks, but the fact that more than 14,000 men lend their personal service in the carrying out of the society's objects is strongest evidence of the influence the organization exercises among the Germans.

In close accord with the aims of the Vincentians, are those of the Elizabeth Verein and the association for the protection of the young, whose yearly offerings to meet the expense of their effective purpose total more than half a million marks. Complete statistics are lacking concerning the sums collected each year for the upkeep of numerous institutions for the protection of young girls, refuges for abandoned children and infants, nursery schools, orphan asylums and mercy homes for young women. But some idea of the excellent spirit that rules our people here may be gathered from the single fact that 1,450 hospitals throughout the empire with accommoda-

tions for 80,000 patients are supported by Catholic charity exclusively. In addition to these there are in existence Catholic homes for the blind, the deaf and dumb, for cripples and for idiots. All told 3,500 well equipped institutions devoted to charitable and social work are in charge of some 34,000 members of religious congregations of men and women; while (a work of mercy cultivated in a marked degree with us in Germany), in their own homes nearly 80,000 sick have been cared for during last year by the grey nursing sisters.

Equally excellent results are to be noted in the matter of Catholic effort in lines of more strictly social development and progress. Space will not allow me to cover in detail the aims and purposes and the specific organization proper to associations flourishing here in Germany, which have been called into being to safeguard the faith and the moral growth of men and women, young and old, in the conditions that meet them in their different avocations.

For the present it may suffice to affirm that much of the splendid efficiency of the guilds which flourished in Catholic times is reappearing in our day through the organizations devoted to the interests of working men, business men and professional men. Unquestionably the spirit shown by Catholics in these latter years and their readiness to unite for the safeguarding of the common welfare are to be traced to the wide influence of the Catholic Press in Germany. The Catholic dailies among us have a subscription list of some two million Catholics, whilst the list for Sunday papers and magazines totals more than four million and a half.

M. J.

## Political Outlook in Spain

ROQUETAS, SPAIN, NOVEMBER 25, 1909.

The impression grows stronger each day that the Moret cabinet will be short-lived. A month has passed since the Liberals came into power and yet they still hesitate at reopening the Cortes, though Sr. Moret has stated on several occasions that the reopening of the Cortes is now an absolute necessity in order that the Government may receive authorization to meet the heavy expenses of the war in Africa and to solve many economic difficulties. Some of Sr. Moret's colleagues do not favor his proposal; they are fearful of a crisis and the downfall of the cabinet. The Conservative opposition seems to hover as a ghost before the eyes of the present Ministry, even though Sr. Maura has intimated that the Conservatives will do nothing in the Cortes to impede necessary economic legislation. Many reflecting Catholics fear that the fall of the Moret cabinet may bring into power the rabidly anti-clerical, Liberal element under Canalejas, of "Association Law" ill-fame.

For Catholic interests it was a misfortune when Moret rose to power; it will be a worse misfortune if Canalejas or his rival in anti-clericalism, Romanones, comes into control of public affairs. One month of Liberal Government has made many a Spaniard suspect that the Liberals care but little for the best interest of the country and are only striving to remain in power as long as possible. By attempting to suppress the printed process of Ferrer the Liberals have left their Government open to the serious charge of having but little regard for the fair name of Spain and of seeking to place Sr. Maura and his cabinet in a false light before the world in order that the Liberal Ministry may continue in power. Every concession is being made to the Republicans and Radicals who but four months ago plotted the ruin of Spain. Lerroux, Sol y Ortega, and other revolutionary fugitives have not



only returned to Spain but have been honored by representatives of the present Government. Law abiding citizens who passed through the "Sad Week" in Cataluña, marvel at the Liberal interpretation of patriotism.

The Vickers, shipbuilders, find themselves in an awkward position in carrying out their contract for the construction of the new Spanish warships. The appointment of Sr. Concas as Minister of Marine puts the English firm in an unpleasant position. When the awarding of the contract was under consideration by the former Government, Sr. Concas openly and strongly opposed the Vickers. Now that he has been appointed to the Ministry of Marine, those familiar with naval affairs claim that the mutual misunderstanding between officials and builders can have but one effect—the delaying of the construction of the thirty-one vessels which were planned by the Conservative Government.

The present Government is releasing many of the imprisoned Anarchists of the July disorders. The newspapers are recording the fact that coincident with the release of the pupils of Ferrer there has been a notable increase in the number of reported cases of burglary and highway robbery in the suburbs of Barcelona.

C. J. M.

### The New Biblical Institute

ROME, NOVEMBER 26, 1909.

The new library of the Biblical Institute which was formally inaugurated by Father Funck in a learned discourse on November 22, was thrown open on the following day to the general public desirous of visiting and admiring it. Although the present place is provisional, still its size and the convenient arrangement of shelves, none of which are against the walls, make it a credit to the Institute and to the librarian. Naturally, the library is far from complete so early in its existence, but it already has a remarkable number of works of great price and rarity.

The library is composed of thirty sections cast into three grand divisions. In the first division is found introductory matter, such as bibliographical material and recent biblical periodicals and reviews. In the second, we find a collection of commentaries on the sacred text, historical, didactic, prophetic, poetic, Pauline, apostolic, apocalyptic, etc. In the third division, there is a selection of complementary matter, dogma, geography, archeology, philology, liturgy, and the like.

In an annex to the library proper, there is an interesting museum of botany, anthropology, zoology and mineralogy, embracing whatever may be of assistance in the pursuit of biblical studies.

The number of students and hearers is on the increase. At present it reaches one hundred and twenty, of whom the majority are Italians.

L'EREMITE.

### A Zealous Serb Catholic

There died recently in Dalmatia, an exemplary priest and ardent Serb patriot, whose name will not soon be forgotten on the Adriatic coast. Father Bernard Markovitch, of the Order of the "Petits-Frères," was beloved for his many winning qualities and esteemed for his intellectual attainments. Besides his unwearying ministry to souls, Father Bernard took interest in academical studies. He found time, moreover, to cultivate music,

painting, and numismatics. Unlike most of his brethren, in religion Father Bernard was a stout advocate of Serb nationality and did not conceal his antipathy to the Austro-Magyar propaganda in Dalmatia. A native of Fiume, erstwhile a Serbo-Croat city and now under Magyar domination, he never ceased to plead the cause of the Dalmat Serbs, and to uphold their language and political rights.

He was himself a splendid specimen of the hardy, virtuous Dalmat population, finest branch of all the Serb race. From men like these a yeast of Catholicity might be formed to leaven the mass of their kindred, sunk in the torpor inevitable among the half-hearted adherents of Orthodoxy. Under the black robe of the Roman Catholic monk beat a heart devoted to his people, and these sentiments well known in Ragusa and Fiume led to his appointment as chaplain to the Austrian Legation in Montenegro.

Here he was *persona grata* to Catholic and Orthodox alike, the prince himself delighting to honor him in public and treat him as an intimate friend in private. For the first time, perhaps, a Serb by birth and feeling filled this important post, a living refutation of the axiom that no true Serb can be other than Orthodox.

By his writings Father Bernard did much to further a better understanding between Serbs of different creeds. The citizens of Ragusa, irrespective of politics and belief, united at his burial to manifest their respect and affection for this worthy member of a distinguished Order.

BEN. HURST.

A report of the U. S. Vice-Consul at Mukden, Manchuria, exposing the secret methods of Japan in that district, has been published by the *New York Times*. General Fred. D. Cloud dates his report from Mukden, China, September 4, and states that while Chinese and foreign importers have to pay heavy duties on all Japanese imports, Japanese merchants are allowed to bring in their goods to Manchuria free of duty. He submits figures in proof of his contention that the complaints of the Chinese and foreign importers against the Japanese on this head are well founded, and that Japan has nullified the "open door" agreement following the Russo-Japanese war.

The *Narodny List* of Zara (Dalmatia), has an interesting account of President Taft's visit to Montana and his conversation with the Catholic Serb and Catholic Croat population. The President assisted at the laying of the foundation stone of their new college and remarked on the solid moral and intellectual qualities of the Southern Slav emigrants to the United States. He sympathized deeply with their wrongs and said the policy of forcible denationalization which was driving them from home could not, in the face of the world, be condoned or justified. A Dalmatian priest, the Rev. J. Medina, describes the President as easier to approach and more modest and genial in converse than the lowest clerk in any Austro-Hungarian administrative department.

Official statistics compiled by the British authorities show that in spite of all efforts to stop the drain, emigration from Ireland still continues. The returns show that during the ten months ending 31st October, 41,461 emigrants left Ireland as compared with 35,473 for the corresponding period of last year. Theories have been put forward from time to time to account for the growth of emigration, but no employment is the cause.

# A M E R I C A

## A CATHOLIC REVIEW OF THE WEEK

SATURDAY, DECEMBER 18, 1909.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

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### SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00  
Canada, \$3.50 Europe, \$4.00 (10s.)

### Address:

THE AMERICA PRESS, 32 Washington Sq. W., New York City, N. Y., U. S. A.  
CABLE ADDRESS: CATHREVIEW.

### Nicaragua's First American President

Like a meteor, he made his appearance in that little Central American world; he flared up and flickered out. Such in brief is the life story of the Tennessee lawyer, physician, newspaper man, William Walker, one time President of Nicaragua.

The caldron of life was still fiercely seething in California when Walker, then barely thirty years old, organized an expedition in San Francisco to establish an independent republic in Sonora, Mexico. He landed at La Paz, Lower California, decreed the union of the peninsula with Sonora, and proclaimed a republic with himself as president, assisted by a competent corps of adventurers and vagrants as civil and military aides. But the benighted Sonorans put so little faith in Walker and his philanthropic schemes in behalf of liberty that they chased him and his rabble out of the country.

Walker's breast was still a fiery furnace of freedom. The same spirit which prompted James Buchanan while our minister to Great Britain to advise either the purchase or the forcible seizure of Cuba from Spain, led our hero at the head of a motley following to Nicaragua in 1855, when that republic was enjoying one of its wonted military taffy-pullings. Leaguings himself with the "outs," he was made colonel of fifty Americans and twice as many natives. Having almost succeeded in capturing President Estrada, he was made brigadier-general and made himself military dictator to the government of Patricio Rivas, who became provisional president when Estrada fled to Honduras.

By direction of Walker, Rivas was deposed and was succeeded by Fermin Ferrer, who ordered a presidential election. With no regard for constitutional provisions, Walker was declared duly "elected" and was at once

recognized as president by the United States Minister, John H. Wheeler. One of the new president's first acts was to reestablish negro slavery.

Walker was soon attacked on all sides, not only by Nicaraguan forces but also by troops from the neighboring republics, those from Costa Rica being led by President Mora in person. Cornered beyond hope of escape, Walker surrendered to Commander Davis of the United States corvette St. Mary's and was conveyed back to this country. He at once organized another expedition and sailed from New Orleans for San Juan del Norte, but he was arrested before he could do any mischief and was again sent home.

A third time he headed an expedition to Central America. He effected a landing at Trujillo, Honduras, where he seized the funds of the custom house. Pursued by a body of Honduran troops, he and his men cut their way through the tangled masses of tropical vegetation, stumbling and staggering through quagmire and stream, until, ready to perish from exhaustion, they laid down their arms.

Walker was tried by court martial and shot, September 12, 1860. Though a Protestant of Scotch ancestry, he gratefully received the last ministrations of the Catholic Church. He was buried at Trujillo. The Great Seal of Nicaragua, which was found among his effects, was sent back to the people whom he had terrorized. Thus ended the leader of four hostile expeditions against friendly states, the president of two republics, the first noteworthy contribution of the United States towards the betterment and civilization of Central America.

### A Lesson for the Laity

In an appeal to the Catholics of the Archdiocese of Philadelphia for a generous contribution to the annual collection for the Catholic University of America, His Grace Archbishop Ryan refers with special commendation to the recent action of Walter George Smith, who resigned as a member of the board of trustees of the University of Pennsylvania rather than countenance by the retention of his official position the immoral opinions of a professor of sociology in that institution. "As dogma is essential to religion," says the Archbishop, "giving motive for the self-sacrifice necessary for its exercise and clearing the intellect of many delusions, so are some principles of action the first essential of liberal education. Hence the importance of watching most vigilantly the principles taught and the men who teach them. Hence we approve most heartily the recent action of an enlightened, pure and fearless Catholic of this community, who, having been for nearly twenty years closely connected as trustee with the University of Pennsylvania, resigned this honorable position sooner than countenance the election of a professor whose principles of sociology—the very subject he is employed to teach—are in direct antagonism to Christian teaching, and expressly favor



the destructive doctrine of divorce, with power to marry again." "We certainly need a Catholic university," is the Archbishop's evident deduction, "with the great influence which as an educational head it must have on all the schools of our system."

### Civil Service Pensions

It has long been taken for granted that the huge burden of taxation placed upon the American people by its pension system in the natural course would become less heavy year by year. A purpose to perpetuate the burden and even to increase its hardships seems, however, to be gathering strength in certain quarters. One of the projects of the National Civil Service Reform League, it appears, is to extend the principle of the pension system to the army of civil service employees now on the pay-rolls of the Government. In the meeting of the League last week Dr. Chas. W. Eliot, its president, delivered the principal address and pleaded earnestly for the principle of civil pensions. No doubt our law-makers will note the wisdom of a prudent discretion in regard to the project. The experience other peoples have known because of the building up of an aristocracy of civil servants does not appeal to the democratic spirit of equality our institutions are supposed to foster. The principles of just and fair taxation will afford ample opportunity to pick flaws in the reasoning of one who defends the pension system as a means of providing humanely for men and women who have been long in the governmental service and whose efficiency is reduced by advancing age. Sound economics have it that the State should not attempt to do for the people what the people themselves can accomplish by private enterprise. And it is difficult to recognize just why men and women who are pleasantly situated as are our government employees, who have good salaries, who have reasonable hours of service, who have tasks not particularly burdensome, should be especially favored in provision for a care-free old age in comparison with the mass of the people whose toil is not brightened by a similarly felicitous prospect.

### After Death What?

Professor Cesare Lombroso, the alienist Professor of Psychology of the University of Turin, was for most of his life what he called a monist—there was but one source of energy in the world and that was inextricably attached to matter and while he deprecated the word materialist, practically that was the term which best designated his philosophic outlook. He became interested in spiritism and by experiment and observation came to the conclusion that there were forces in the world quite apart from matter and absolutely independent of it. He also secured proofs as he thought of the existence of human beings after death. In spite of the protests of his friends he determined to publish a book on the subject. As he

tells in the preface they said to him: "You will ruin an honorable reputation—a career in which after so many contests you had finally reached the goal (Lombroso was never accused of over-humility); and all for a theory which the world not only repudiates, but worse still, thinks to be ridiculous." The book that results from his determination bears the title "After Death What?" Shortly after it was published and indeed before the publication of his English translation by Small, Maynard & Company, Boston, its author died. It represents then his last words to the scientific world on an important subject.

Lombroso's career is a type of much modern university work. Early in life he worked out a sensational conclusion supposed to be founded on scientific data. This was that criminals are not responsible as a rule, but are born with criminal tendencies and are scarcely to be blamed for working them out. Much of the work done in this line created a bitter controversy and most of it has now been discredited. Lombroso proceeded to show that men with certain irregularities of skull were of the criminal type and over and over again it has been pointed out that some of our best men, such as Lincoln for instance, would be thus placed in the category of criminals-born. All of this work in criminology was founded on monism or materialism and the necessary denial of free will that these involve. His last book, is more or less inevitably a recantation of much of the earlier teaching, though he himself has not seemed to have recognized that nor to have realized how far the ideas most prominent in it make for a rehabilitation of old-fashioned philosophy.

"After Death, What?" is a type of modern professional book-making in many ways just as Lombroso's career was of that of the professor. It is a jumble of every sort of evidence, real and supposed, except philosophic evidence for the continuance of existence after death. For instance, there is a chapter in which a number of old ghost stories of haunted houses is supposed to lend its weight of evidence. Then there is a chapter on the beliefs in spirits among savages and among ancient peoples in which a number of curious but scarcely critically selected stories are thrown together. Next comes a chapter of Transcendental Photographs and Plastiques, that is, the impression of spirit hands and features in paraffin and plaster. Finally, of course, there are the spiritistic phenomena, even mediums and magicians in savage tribes have their place. All of this is supposed to be cumulative evidence and yet a good deal of it would be dismissed with a smile by any serious scientific investigator.

The one thing that is interesting about Lombroso's book and also valuable is recognition of existence after death. Every distinguished scientist of the modern time who has given himself seriously to the study of this problem has come to the same conclusion. At times it seems very clear that it is not so much the evidence that con-

vinced them as the inevitable tendency of their own natures to belief in continued existence leading them to accept the evidence as it was presented. Monism or materialism is dying. Dying by its own inertia—since men refused to study philosophy, yet occupied only with material things they are finding even in them the proofs of immaterialism. Lombroso's book is extremely interesting then, but scarcely at all as its author intended. Very few except those already spiritists will find any convincing evidence for human survival of death in it, but as a symbol of the curious topsy-turvydom of thinking that has come as the result of the neglect of the study of philosophy it is an absorbing summary of present-day educational tendencies.

### The Socialistic Budget

Many an honest Englishman of the hearty, rosy, "God bless my soul" type will, during the next few weeks, be running about denouncing the rank Socialism of the Budget and imploring every elector he meets to save Old England from the Socialistic ministry which is hurrying it to ruin. Mr. Lloyd-George, Mr. Churchill and their friends will flout him, sneering at his ignorance of what Socialism really is (a method of defence much affected by Socialists), and asserting that they might as well be called Ascetics or Fire Worshipers as Socialists. "We found," they will say, "the country in a hole, needing money to pay its bills, so we set to work to levy it wherever we could find it."

The hearty John Bull Englishman is no fool. He lacks, it is true, the facundity, the brilliant epigrams and happy repartee that make Mr. Lloyd-George and Mr. Churchill so acceptable to certain audiences; and having devoted his leisure to better things than the dreary wranglings between the followers of Marx and those of Lasalle, he is not able to define and divide the incongruities of Socialism. On the other hand, he has a wonderful faculty of seeing into things in a practical way; and if in his choking, disjointed speech he reiterates that the Budget is Socialistic, it is guineas to greengages that he is right.

Socialistic, like every other such term, has two meanings. It may express a tendency only, or the actuality, in the subject of which it is predicated. In styling the financial policy of Mr. Asquith's Government, Socialistic, one may mean, either that the principles which move its authors are such, and therefore it is a policy tending towards perfect Socialism; or that it is Socialism so reduced to practice that the taxes it proposes can be defended only on principles strictly Socialistic.

The taxes most criticized are the super-taxes on incomes over £5,000, and on inheritance and succession with respect to large estates, and the tax on unimproved urban lands. Considered in themselves they can not be called Socialistic. Had Mr. Lloyd-George said frankly: "We are in difficulties. There is no way of reducing

expenditure: in this all agree. The greatest part of our expenditure is for defence. Therefore we propose to lay the burden chiefly upon such as have most at stake," there might have been grumbling, some might have doubted whether in the making up of the Budget distributive justice had been observed, but no one could have stigmatized the increasing and the grading of income, inheritance and succession taxes as socialistic. As for the special tax on unimproved urban lands, there exists in New Zealand, British Columbia and, perhaps in other colonies, a similar tax which no sensible person connects with Socialism. In the early days of those colonies speculators took up near the newly founded towns large tracts of the choicest land, which they kept unimproved, waiting to sell at a high price what had cost them next to nothing. So much valuable land withdrawn from settlement was a public detriment, checking the growth of towns and hindering immigration. The Governments therefore laid a heavy tax on such lands with the avowed intention of forcing them into the market. Some may challenge the justice of the tax; but, again, it clearly is not Socialistic. Neither could Mr. Lloyd-George's special tax on unimproved urban lands have been so termed had he connected it in a similar way with the general welfare of the towns in which such lands lie.

But such were not the ideas of Mr. Lloyd-George and Mr. Churchill, who seem to dominate the Asquith cabinet. Behind all these taxes lurks the socialistic principle, that there can be no private ownership in land lying at the foundation of all wealth; that the sole efficient cause of wealth is labor essentially one's own, and therefore the wealth of the rich is the usurpation of the fruits of the labor of others. Hence, the attack upon incomes and inheritance and succession, the talk of unearned increment in connection with unimproved urban land, and the sneers at dukes as representatives of the landed proprietors; while the distinction between earned and unearned incomes and the discrimination against these in the scheme of taxation is purely Socialistic. Hence, too, in speaking to sympathetic audiences of the working classes, both those cabinet ministers said openly what they could only hint at in Parliament. The honest Englishman then is right.

### Why Italy is Anti-Clerical

\* Some of our contemporaries have animadverted on the anti-clerical tone of the pro-Ferrer meetings in Italy. What other tone could those meetings have? Let us remember that for more than a generation the Church has been maligned and misrepresented by Italians in official station and scandalously ill-treated by writers and cartoonists. Whatever could bring her into bad odor and disrepute has been industriously spread among the people with an utter disregard even for decency. The present generation in Italy came into existence and has grown to manhood in an atmosphere simply saturated



with all that could make "church" and "religion" a veritable stench in their nostrils, for in a campaign of scurrility the Italian is not a whit inferior to the Frenchman. But what about the justice of thus holding up to shame an organization which has displayed and still displays so much activity for the betterment of men? Why this hostility to the Church should be shown in an ostensibly Catholic nation seems to be a puzzling question; but the answer is not far to seek. Among our Catholic immigrants, the Italians have not conspicuously excelled all others in their knowledge of Catholic faith and practice. Not a few, it appears, have developed much as Topsy did; all the dwellers in the little village were Catholics, the air was Catholic, the spirit was Catholic, but the knowledge of things religious was surprisingly and painfully meagre. The easiest task of our American bishops to-day is not that of providing Italian congregations with suitable priests from their own fair land. The intricacies of our English language have not always been a terror to one who would strive wildly to wind his way among them rather than to pour out upon his compatriots floods of fervent eloquence in tones familiar to his tongue and their ears. The half-hearted attempt to counteract by a moderate antidote of religious instruction on Sunday the poison of a school week given over to a deliberate attack on religion is as vain in Italy as elsewhere.

#### Our Common Duty

It is well now and then that an object lesson come to us to prick the consciences of easy-going Christians, else were there danger that our practical indifference might forever kill the hope of suppressing viciousness through the united stand of good men and women in opposition to its wantonness. Such a lesson may be read in a recent happening in Chicago. The notorious "First Ward Ball," which has been held annually for the past twelve years in that city, and which each year had grown more brazen in its public flaunting of hideous vice has been stopped owing to a combined attack of reformers and of church organizations, Catholic and non-Catholic. Grand Jury action was threatened and the mayor, it is reported, forced the politicians behind the project to abandon their plan. The ball has been worth \$30,000 annually. It was a tax on the vice district and the money returns were supposed to go to campaign expenses of those who managed the disgraceful show. We are glad to record the fact that a particularly strong protest against the ball was sent in by the members of a Catholic Young Men's Society of a Chicago parish.

The Pope, on December 14, appointed the Rev. James O'Reilly, Minneapolis, Minn., to the bishopric of Fargo, N. D., and the Rev. M. F. Fallon, D.D., of Buffalo, now Provincial of the Oblate Fathers, to the bishopric of London, Canada.

### LITERATURE

#### CATHOLIC AND DEVOTIONAL BOOKS

The past year has been, we think, more than usually rich in the production of Catholic devotional books of a high standard. The English translation of Father Meschler's "Life of Christ," which has been reviewed in these pages, will remain a classic in its field of literature for some time. An English nun deserves our thanks for that treasure. We are indebted to another for a similar classic. "Practical Devotion to the Sacred Heart, for the Use of the Clergy and the Faithful," by A. Vermeersch, S.J., and translated from the French by Madame Cecilia, a religious of St. Andrew's Convent, Stratham (New York: Benziger Brothers), is a work well known to nearly all but English readers. The translation is from the latest French edition, and, with its storehouse of devotional thought and suggestion, it will not fail to stimulate the religious spirit of its readers.

Rev. Henry C. Schuyler, S.T.L., of Norristown, Pennsylvania, has contributed a small and interesting volume to the devotional study of the life of Christ. "The Courage of Christ" (Philadelphia: Peter Reilly. London: Kegan Paul, French, Trübner & Co.), is the first of a proposed series treating of particular virtues in the life of Christ. The present volume makes admirable Advent and Lenten reading, and ought to be a means of encouragement at all times to the faint-hearted and the suffering.

Devotion to the Blessed Virgin will be helped by "The Glories of Lourdes," by the Chanoine Justin Rousseil, and translated from the second French edition by Rev. Joseph Murphy, S.J. (New York: Benziger Brothers). This book is recognized on the Continent as a standard work on the events of the famous Grotto of Massabielle. It is beautifully bound and generously illustrated and combines devotional spirit with historical accuracy of statement.

"The City of Peace" (Dublin: Catholic Truth Society of Ireland. New York: Benziger Brothers), has reached a second edition. It is written by seven Catholic converts who tell the history of their conversion. A glance at their names—among them those of the Rev. Dom Bede Camm, O.S.B.; the Rev. Joseph Darlington, S.J.; Mrs. Bartle Teeling, Susie Teresa Swift, formerly Brigadier-Organizer of the Salvation Army in the United States and now a Dominican nun—will guarantee the high value and interest of "The City of Peace."

The Reverend Martin O'Donoghue, of the Baltimore Archdiocese, is the author of "The Gospel Plea for Christian Unity" (Washington: Press of Gibson Brothers). In brief compass we have here the present divisions in the Christian Church submitted, without prejudice or bias, to the test of examination according to leading texts in the Gospel. The result is the inevitable conclusion that Christ intended His Church to be One and Universal.

Books of interest to priests and ecclesiastical students are "Sermon Delivery, a Method for Students," by the Rev. George S. Hitchcock, B.A. (New York: Benziger Bros. London: Burns and Oates); "Cereemoniae Missarum Solemnium et Pontificalium Aliarumque Functionum Ecclesiasticarum," a newly revised Latin handbook by George Schober, R.R.; and an "Officium Pro Defunctis cum Exsequiarum Ordine," in a small and convenient form. The last two publications are from the press of Pustet (New York and Cincinnati).

**The Papacy, the Idea and Its Exponents.** By GUSTAV KRÜGER of the University of Geissen. Translated by F. M. S. BATCHELOR and C. A. MILES. New York: G. P. Putnam's Sons.

In a certain sense it was gratifying to read these pages, because they are proof of the modern world's increasing appreciation of the Church. Professor Krüger admires the Papacy and its exponents. He sees in this keystone of the Church of Rome

an example of strength, durability and recuperative energy; and in its exponents the ideal of complete devotion to a cause. Such views are more or less inevitable in an age conspicuous for its interest in historical research; and at the present stage of the world's enlightenment we cannot say that we are praising Mr. Krüger very highly when we state that he, after the manner of many of his German contemporaries, might have manipulated all the common lies about her to suit his fancy, but did not. There is no mention of the excommunicated comet nor of the female Pope; he does not rave about the religious character of the Inquisition. He does not dwell unnecessarily on the vices of Alexander VI; nor does he, by clever presentation, skew Papal sublimities into the ridiculous. He might have done so; for Rome's greatness like all other greatness is open to travesty. She claims mighty rights with an unblushing coolness that to anyone disbelieving in the divine origin of her central see must appear to be the quintessence of audacity. He will not laugh with the scoffers. To him her theology is not a mass of jargon, nor her ceremony mummary, nor her spiritual rule tyranny, nor her patronage of art mere worldliness.

In spite of these concessions to the exigencies of a correct historical ideal, error has crept largely into Mr. Krüger's book. It is strange that the very man that discards so many ill-founded aspersions on the Papacy, admits others quite as baseless. The faults of his narrative show how prejudiced and out of focus his view has been, and lead us to suspect the violence he must have done his distinctly Protestant bias in order to be as fair as he is. Church authorities are accused of disregarding the safe-conduct letter given to Huss, as if this letter made him immune from ecclesiastical punishment. He was not guaranteed any such privilege. He was simply to be free from molestation on his way to the Council. This interpretation of the letter is founded on the interpretation given to it by King Sigismund, by the Bohemian Knights accompanying Huss, by the Hussite nobility and by Huss himself. The king declared that he would be the first to consign the accused to the flames in case of proven heresy. The knights, though friendly to the heretic, said: "Nor do we wish him to go unpunished, if he is shown to have uttered false doctrine." The Hussite nobility wrote a bitter letter to the Council after the burning; but not a word was said of the safe-conduct. Huss declared: "I will not refuse any punishment due a heretic, if they convict me of error." Surely these utterances are evidence of their belief in the limitations of the letter's guarantees; and the reader of Krüger's Papacy would fain see the proofs substantiating his position.

Alexander VII is represented as overstepping the doctrinal authority of the Church, in a matter of fact, in ruling that the condemned propositions taken from the book of Jansenius expressed the opinions of the Jansenists. But he had a right and duty to do so. If infallibility can not ensure a Pope certainty in seizing the real meaning of a doctrinal work, his *ex cathedra* pronouncements against heresy could all be easily evaded by false teachers by the simple statement that he missed their point. Pope Honorius is declared to have been condemned as a heretic by a General Council of the Church. This statement is untrue, because an Ecumenical Council could not impute heresy where there was none. But Honorius was not a heretic: for, in emphasizing the existence of one Will in Christ he was opposing the doctrine of two human wills in Christ, the one in the soul, and the other, concupiscence in the flesh, but not the doctrine that in Christ there was a divine and a human will. The fathers condemned him for negligence and for favoring heresy. It is true the word "heretic" is used by them; but the only authoritative explanation of that word was Pope Leo the Second's; and his interpretation was "favoring heresy."

Pope Clement XIV, in suppressing the Society of Jesus, is said to have accused the Order of causing divisions in various States and in the Church, of teaching doctrine dangerous to

Faith and Morals and of being greedy of temporal possessions. The Pontiff makes no such accusations, but says that his purpose was to restore peace amongst the princes of Europe.

Many of the writer's statements can be partially explained by attributing them to his non-Catholic view-point. For, it would be too much to expect non-Catholics to divest themselves of their adverse historical views so completely as to put their minds in consonance with the whole truth. It is amazing how a discerning historian of the Papacy, no matter what his religious connections may be, can close his eyes to its enduring strength and can prophesy its final dissolution. For, he that runs may read that, though human forces can explain much in the marvelous past and present of the Roman See, they cannot explain all. Statesmanship, art, theology, ritual and all other natural helps at the disposal of the Popes could not have enabled the Papacy to obtain the mastery of the Oriental and Western Churches in the early days, to recover from the Schism of the West, to prosper in spite of the reforming Churches of the sixteenth century and to set the world wondering by its marvelous display of vigor in the midst of reverses in these later times. Macaulay appreciated its indefectibility; but Krüger does not. He thinks that if the New Zealander on the broken arch of London Bridge were to live long enough, he could pencil and carry away with him still another sketch of still another ruined Church.

JOHN A. MCCLOREY, S.J.

**Catholic Social Work in Germany.** Four Articles from *Dublin Review*, by CHARLES D. PLATER, S.J. M. A. Oxon. With Preface by the BISHOP OF SALFORD. St. Louis, Mo.: B. Herder, 35 cents.

It is an old failing of human nature to apply to other folk lessons which are meant for us; but in reading Father Plater's pleasant and vigorous essays an American Catholic is strongly moved to the contrary proceeding—to take what is meant for an exhortation to the Catholics of England, as a message to himself. For the achievements of Catholic Germany in the domain of social work, as they are stirringly set forth in this compact little volume, are not only admirable and even wonderful in themselves, they are a stirring object-lesson of what may be done anywhere, even under hard conditions, by a careful organizing of the forces of the Faith. The author's treatment of his subject, is strong and convincing. In the article entitled "The Call to Arms," we hear the mighty voice of that gentle giant Von Ketteler, summoning his brother bishops and their faithful flocks to band together against the three great dangers of the time—State Absolutism, bent on crushing out the Church; Socialism, corrupting the Catholic workingman; and the apathy of influential Catholic men of the professional and business classes, which was playing into the hands of the promoters of both the other evils.

Their call was heeded. In 1848, there met at Mainz the first of those great Catholic Congresses which year by year have stirred and guided the Faithful of Germany, along arduous but most effective ways of agitation and reform. In the next article, "The Autumn Manoeuvres," we trace the development of the social movement, as stimulated and organized through these annual assemblies, and see the Catholic Societies reaching out, with an ever more complex and effective organization, to grapple successfully with all the social problems of the times. "The Army in Action" carries the history further, shows us the rise of the Volksverein at the summons of the tireless Windthorst, and pursues its myriad activities of personal influence, of skilled direction and advice, of timely lecture courses and a wide range of printed instruction and appeal, to the point where it numbers six hundred thousand men for active members, and pours from its presses fifteen million publications in the year. Lastly comes "The Lesson of German Tactics," in which the teaching of the previous papers is very tactfully



and sensibly applied to the conditions in England. Following the natural course of things, as shown in the German movement, the author suggests that first of all a healthy interest in social work be aroused among the pupils in schools and colleges, among the educated laity, and among Catholic workmen, no less than in the ecclesiastical seminaries, to which the late Sovereign Pontiff so earnestly recommended the study of social questions of the day. Then, continues Father Plater, "we must create a Catholic platform and rally our forces upon it; we must enable our existing institutions to extend their activities, and we must facilitate the creation of new organizations to meet specific needs."

One should read the essays themselves to catch the full inspiration which they convey—but even from so imperfect a sketch it will appear how pertinent in the main are the author's suggestions and remarks to our own circumstances and needs.

Indeed when one remembers the ever-growing importance of social study, and the vital nature of the questions which Sociology, under present-day conditions, is ever thrusting upon us one can hardly lay down this timely reprint without reechoing the words with which the Bishop of Salford closes his preface: "I warmly commend this book. . . . feeling that it is likely to be productive of practical good quite out of proportion to the modest bulk of the volume." EDWARD F. GARESCHE, S.J.

**Great Possessions.** By MRS. WILFRID WARD. New York and London. G. P. Putnam's Sons.

In most of the popular fiction of the day impossible plots introduce us to impossible characters with still more impossible adventures. Not so Mrs. Ward's novel. She sees life singly and sees it whole. The plot is simple and, without digression, unites chapter to chapter and book to book. It begins on the first page and ends with the last. At the very outset, one feels that Mrs. Ward is skating on thin ice; but as one goes on one is reassured. The thin ice—so light and delicate is her touch—is soon passed over without the semblance of a break. Strangely enough, the heroine and the villain of the story are one and the same person—a girl who, unlovely at times, is always interesting. Mrs. Ward succeeds in making us like this young woman—despite the fact that she is guilty of heinous dishonesty and of slander the most diabolic. May we not say that the gifted author, whose book is thoroughly Catholic, has caught the spirit of Christ—a spirit which hates sin and loves the sinner. The book is touched throughout with refinement, the interest is sustained; binding, paper and type are excellent; but the proof-reader has overlooked a number of typographical errors. F. J. F.

**A Military Consul in Turkey,** by CAPTAIN A. F. TOWNSEND, F.R.G.S. Philadelphia: J. B. Lippincott Co. London, Seeley & Co., Ltd. 1910.

Captain Townshend, a British Military Consul from 1903 to 1906, at Mersina and Adrianople, has written an excellent book. He gives in the simplest language a quantity of useful and entertaining information concerning the parts of the Turkish empire in which he has lived and through which he has travelled. Content with narrating his own experiences and observations, he abstains from the political dissertations and the generalizing from a few facts, often unverified, which too often mar the works of travellers that have not come as close as he to the people. What deductions he draws from things coming under his experienced eyes he expresses with a modesty that wins confidence; but usually he gives the mere facts and leaves the reader to use them to confirm or correct preconceived ideas.

Throughout his book he is in sympathy with the people. Tolerant of their faults as of those of children, he can enter into their graver feelings, as the following short quotation will show:

"It seems a dreadful thing to us to think of coal fields and silver reefs and other elements of potential wealth lying dormant

in the mountains of Asia Minor; but it seems more dreadful still to the Turkish villagers to think of Europeans and mining plant established on the hillside, and bustle and confusion everywhere to disturb the peace of the Faithful. They think that mining companies would be but the thin edge of the wedge, and that it would not be long before the people found themselves in the position of laborers on their own lands."

This extract, somewhat weak in style, for a captain in the Royal Scottish Rifles will hardly be a stylist, proves the author to be a man with his eyes wide open to the methods Europeans follow in exploiting the barbarous regions of the earth. Captain Townshend knows how to tell a humorous story, and he tells many, some of which turn upon the corrupt practices in money matters of minor officials. To these he is indulgent, accepting their plea that they must live, they cannot live on air, and Abdul Hamid holds back their pay. For him he finds no excuse. But even in discussing the abuses of the Yildiz Kiosk, he is saved by his sense of humor from being unpleasantly denunciatory. The book is enriched with many photographs illustrating not only places, but also manners and customs. H. W.

**Mexico, the Wonderland of the South.** By W. E. CARSON. Illustrated. New York: The Macmillan Co.

This is the best popular book on Mexico that we have seen. Without being painfully learned, it tells the average reader all that he cares to know about ancient Mexico and gives him an excellent bird's-eye view of the country to-day.

The Spanish Inquisition gets the customary rap on the knuckles. Twelve persons were not burned at the stake in 1574 (p. 49); in fact, during the existence of the Inquisition in Mexico for two hundred and seventy-seven years only forty-one persons received the extreme penalty. At the time of Maximilian's execution (p. 84) a formal remonstrance from Washington would have prevented it. Secretary Seward's will would have been a law to Juarez, but the decisive word was not spoken. United States Minister Campbell, then in New Orleans, was advised by Seward to recommend a humane policy; but he remained in New Orleans and forwarded offensive dispatches to Mexico. The Secretary of State spoke to Romero, the Mexican Minister at Washington, it is true, but he showed no particular energy or concern until intervention was too late.

There has been divorce in Mexico (p. 158) since 1874, but it is from bed and board; under the law the marriage bond is broken only by death. The epithet "Gringo," now an offensive designation for an American (p. 175), was applied by the natives to the European troops sent into Mexico by Carlos III in 1767. The word, as we see in the Mexican Father Alegre's "History," seems to have been coined then.

The writer's account of the life of President Diaz (pp. 200, 301) is historically inexact. After having been in arms against both Juarez and Lerdo, Diaz spent less than four months in Texas, simply to organize and promote another revolution. In December, 1875, he left Mexico and established himself at Brownsville; on March 22, 1876, he crossed the Rio Grande at the head of an armed force.

"After Diaz, what?" In the light of recent events, we may well ponder the author's answer to his own question: "The people have learned the benefit of tranquillity, and they are alive to the most serious danger which would menace them were there to occur any grave civil strife. Under those circumstances it is practically certain that, in the interest of American capital and American residents, the United States would occupy and possibly ultimately annex Mexico." The dream of Aaron Burr would be more than realized.

The chapter on the Machinery of Government merits careful perusal. It teaches us that if the autocrat is of the right kind, there are worse things than an autocracy. The fine, well-chosen illustrations add not a little to the charm of the book.

**The Women of a State University.**

An Illustration of the Working of Co-education in the Middle West; by HELEN R. OLIN. G. P. Putnam's Sons, New York and London.

The object of this book is to prove from the experience of the universities of the Middle West, from that of Wisconsin especially, the desirableness of coeducation; its occasion, the disfavor with which not a few heads of colleges and universities are coming to regard this mixing of the sexes and the restrictions they are proposing to be put on it. The author is, therefore, a pleader for women, and, apparently, a special pleader. She dwells on the arguments in favor of coeducation; the objections to it she treats somewhat inadequately. Thus, in discussing the social life of the two sexes at the university and its abuses, she does not hint at the gravest abuse of all. Nevertheless the book is full of interesting information, most useful to such as would study the problems of the education of women. Its style is its chief merit. Particularly noticeable is the abuse "to emphasize," spelt "emphasise," in such expressions as "to emphasize relations, economy, elements, and so on." The first sentence of chapter III is an example of what style is not, and on page 20 appears the common misuse of "to accompany." But this is less the fault of the author than of the neglect of pure literature in modern education.

**The Speakers of the House.** By HUBERT BRUCE FULLER. Boston: Little, Brown and Co.

In the preface the author takes us into his confidence. Though a historical work, there is to be set before us for our instruction and entertainment not a heavy, prosy tome but a chatty volume instinct with life and spirit. The introductory chapter on the evolution of the office of Speaker of the House of Commons leads us to the kindred office of Speaker of the House of Representatives and its gradual development from the time of the first Speaker, to the present incumbent. And the truth is driven home upon us that, in our day, if the House is the great organ of the people, all but one of the pipes are plugged, subject to the will of the Speaker. The characterization of Clay, who was "more loved than trusted" by the people, deserves careful reading, even study, especially from ambitious politicians. Periods of political stagnation or turmoil in the country at large were faithfully portrayed in the various Congresses, and were seen in their most pronounced aspect in the House of Representatives. "The Speakers of the House" gives us the political history of the republic in a series of snapshots and moving pictures. The promise in the author's preface is fulfilled to the letter.

**L'Observation Solaire.** Par le P. MARIANO BARCELLS, S.J. Barcelona: Gustavo Gili, Universidad, 45.

The Observatory of the Ebro, near Tortosa, in Spain, has just published a large pamphlet of 135 pages, *Memoires* No. 2, dealing with solar observations. Father Mariano Barcells describes the apparatus and methods used at the Observatory in studying the sun's photosphere, and how its spots are classified, located and measured. He shows how the spectroheliograph admits of photographing the sun in any color or rather in any of its constituent gases, and how the results thus obtained are to be interpreted. In a third chapter he describes how the spectroscope is used to measure the velocity of a star in the line of sight, and in a fourth how the sun's heat radiations are measured. The pamphlet is illustrated by twenty-two diagrams and eight full page photographs.

As the Observatory was completed only about four years ago, the intention of the present and of a few other publications is to enter sufficiently into the description and use of the instruments employed, and into their mathematical and scientific explanation to enable students of astronomy readily to become familiar with them, and to use these publications somewhat in the manner of text books. As soon as this elementary series is completed, none but strictly technical publications will be issued.

William F. Rigge, S.J.

**A Life of Christ for Children,** by MARY VIRGINIA MERRICK. St. Louis, Mo.: B. Herder. \$1.00 net.

What the Countess de Ségur did so admirably for her little French grandchildren has now been done for American children by one whose heart beats warm for the lambs of the flock. Here is a story book containing the greatest, deepest, most far-reaching story, given in many bright, chatty chapters. Even the wee ones can drink in the wondrous mystery of God's love for man, so simply, so clearly, so touchingly, is it unfolded before them. Only a lover of children could speak as this book speaks. Many a less-gifted lover of children will gladly read to her young pupils or to her own little ones the appropriate chapters as the cycle of the feasts of the Church brings around the commemoration of the mysteries of the life of Christ. It is not catechism, it is not Bible history. It is a powerful appeal to an innocent child whose heart is always so sympathetically responsive to the call of love. Many have the will to guide the young to the feet of Our Saviour; here we have the way.

**Elementa Philosophiæ Aristotelico-Thomisticae.** Auctore P. JOS. GREDT, O.S.B. Vol. I: Logica; Philosophia Naturalis. St. Louis: B. Herder. Price \$2.45 net.

The aim of the author of the "Elementa" was to produce a text-book for beginners who, under the professors' care, were to go somewhat below the surface in their research. The work is in its second edition and has been arranged for a three years' course. The division of subject-matter differs somewhat from the ordinary. The present volume contains Formal and Material Logic and Natural Philosophy. In Material Logic no criteriological questions are touched; and under the heading of Natural Philosophy is also embraced Psychology. The second volume is to contain Metaphysics and Ethics; Metaphysics covering Ontology, Criteriology and Natural Theology. As the true worth of a text-book can be thoroughly passed on only by one who has taught it, we cannot say here with full assurance just how successfully the author has done his work. Still some points are worthy of notice and praise. Aristotle and St. Thomas are followed as guiding spirits, and copious references, with quotations, are made to them. The author's style is clear and pointed. The proofs are short and in fairly good form, and present-day questions and difficulties are not neglected.

**BOOKS RECEIVED.**

**The Approach to the Social Question.** An Introduction to the Study of Social Ethics. By Francis Greenwood Peabody. New York: The Macmillan Company. Net \$1.25.

**Abraham Lincoln. The People's Leader in the Struggle for National Existence.** By George Haven Putnam. Litt. D. New York: G. P. Putnam's Sons. Net \$1.25.

**Bishop De Mazenod. His Inner Life and Virtues.** By the Very Rev. Eugene Baffie, O.M.I. With Portraits. New York: Benziger Bros.

**The Life of Mary Ward. Foundress of the Institute of the B. V. M.** Compiled From Various Sources. Introduction by the Right Rev. Abbot Gasquet, O.S.B. New York: Benziger Bros. Net 85 cents.

**Philosophy as a Science. A Synopsis of the Writings of Dr. Paul Carus.** Chicago: The Open Court Publishing Co. Net 50 cents.

**The Renaissance of Hebrew Literature. (1743-1885.)** By Nahum Slouschz. Philadelphia: The Jewish Publication Society of America.

**Art, Religion et Renaissance.** Par J. C. Broussole. Paris: P. Tequi, Libraire Editeur, 82 rue Bonaparte. Net 5 francs.

**Bridget; or What's in a Name?** By Will W. Whalen. Boston: Mayhew Publishing Co. Net 50 cents.

**American Prose Masters. Cooper—Hawthorne—Emerson—Poe—Lowell—Henry James.** By W. C. Brownell. New York: Charles Scribner's Sons. Net \$1.50.

**International Incidents; for Discussion in Conversation Classes.** By L. Oppenheim, M.A., LL.D. New York: G. P. Putnam's Sons. Net \$1.00.

**Ceres' Runaway and Other Essays.** By Alice Meynell. New York: John Lane Co. Net \$1.00.

**Sainte Bathilde. Reine Des Francs. Histoire Politique et Religieuse.** Par Dom. M. J. Couturier, O.S.B. Paris: Pierre Tequi, Libraire-Editeur, 82 rue Bonaparte. Net 3 francs 50.



## EDUCATION

The growth of the rolling snow-ball is the most apt term of comparison to describe the increasing sweep of adverse criticism directed against the proponents of the elective system in our schools and colleges. Professor Charles Terry, of the Columbia School of Law, is the latest to bear witness against it. Writing in the December issue of the *Columbia Quarterly*, Professor Terry passes this judgment on Dr. Eliot's pet educational hobby:

"The introduction of the system when it was first proposed was hailed with acclaim as an inspiration of genius. In fact, it was no such thing. What boy of seventeen, which is the average age at which the student enters college, is capable of selecting from a mass of subjects those which are best adapted to the training of his mind? What does he know at that age of the probabilities of his future? How can he tell what his life work is going to be? And if he did know, what difference would that make? He might accumulate a few facts along the line of his intended work, which he would be just as likely to forget, and meanwhile he would miss the real purpose of his college course, which is not at all the accumulation of knowledge."

The Professor's theme is: "Law as an Educational Study," and in his development of his concept of the significance and process of education, he takes occasion to administer a second sharp rebuke to the President Emeritus of Harvard. Describing a certain misconception of education Professor Terry says it "has found recent illustration in a statement by a well-known educator that any person may educate himself by spending ten minutes a day on five feet of books, provided he, the educator, were allowed to select the books. This is a good advertisement of the books, but a sad blow to education." It is unfortunate that Professor Terry in his generally strong and commendable paper failed to state with precision just what he understands by education. He tells us in crisp, pithy phrases what it is not, but beyond a general insistence that the mind is "rather like a set of muscles to be strengthened and made flexible and accustomed to hard and varied exercises, until its use becomes perfectly natural, yes, even automatic, and until it is a delight to the student to use it," he does not clearly set himself down as a defender of the old notion of education as a process of mental drill and discipline. That he means to hold this thesis, however, one may gather from the drift of his paper. His orthodoxy,

though, on this point makes perplexing Professor Terry's stand in opposition to the rule now obtaining in some institutions which requires previous college training as a necessary condition to admission to law schools. Surely the wider and fuller the educational drill a candidate may have received, the more general the cultural work through which he has passed as a preliminary to his special and professional studies, the greater the likelihood there will be of effective development in his more advanced studies. And it is but a weak objection to affirm that "we have all seen men in law schools who have had the advantage of the so-called college education, whose minds seem to be almost, if not quite untrained." Did it not occur to the Professor that their lack of training might have had some other explanation, especially in the prevalent strength of electivism which he so rightfully condemns?

The necessity of religious instruction as an element of our educational system is being insisted upon by an ever-widening circle of men interested in educational work. The spread of sentiment in this direction leads to the proposal of strange suggestions, strange at least in the sense that they evince complete lack of perception of what religious instruction requires. Thus, at the opening session of the annual convention of the National Reform Association which met in Pittsburg this week, there was submitted to the delegates a text-book explanatory of the principles of Christian government for pupils in the American public schools. The book contains abstracts of the laws against blasphemy, Sabbath desecration, profanity and immorality, with court decisions sustaining these laws. It is unique in its methods of removing all occasion of the imputation of sectarian instruction, but the sanction it alleges for its moral and Christian lessons scarcely brings it within the category of religious text-books.

A delegation representing the Board of Education of Freeport, Long Island, recently afforded Dr. A. S. Draper, State Commissioner of Education of New York, opportunity to express himself on a matter of school discipline in a manner which it may be well to set down for future reference. Following an order of the Commissioner prohibiting the reading of the Bible in the Freeport public schools during the regular school hours, the Board of Education of the town fixed the time of the opening of the schools at 9.15 A.M. in order to allow teachers to read the Bible from 9 to 9.15 for those pupils who desired to attend

that exercise. The delegation of the Board waited on Dr. Draper to ask his opinion on this action. The Commissioner's reply, while not final, is sufficiently explicit. Briefly summarized it contains these points worthy of record: (1) The State does not upon its own initiative object to the reading of the Bible in the public schools. It does prohibit such reading when patrons of a school object, on the ground that all citizens have common rights in the schools, and there must be nothing in the procedure of the schools to which any may object on conscientious grounds. (2) The State education department has never held that a board of education might not hold religious exercises in the fifteen minutes prior to the opening of school each day, provided attendance thereupon was not compulsory. (3) There is no law, although there is a very general usage, about opening the schools at 9 o'clock in the morning. It is the policy of the department to leave boards of education to their own judgment about such matters until objection be raised to any course they may take. If the objection can not be settled by conference between the objector and the board appeal is taken to the department of education. (4) The education law provides for the determination of such appeals. All the parties are heard, either in writing or orally, so that no one may complain that he has not had his day in court. The decision of the matter by the Commissioner of Education then becomes binding upon the parties interested and also becomes the rule of procedure for the entire State. "The matter presented in the Freeport case," he concludes, "is one of such character that I think it should be left to determination upon appeal. In the meantime your Board of Education would have the right to carry out the action taken September 6, 1909, opening the schools at 9.15 A.M., and it would have the further right to hold religious exercises at which attendance of pupils was not required, in the fifteen minutes preceding the opening of school. If there are any who object to this they can bring about a determination of the validity of their objections by an appeal to the Commissioner of Education in due form."

The property of Johns Hopkins University, Baltimore, adjoins the St. Mary's Seminary building, one of the oldest Catholic institutions in the country. The University has purchased the Seminary structure and grounds and this institution will now be moved by the Sulpicians to a more desirable and suitable location in a suburban district.

## SCIENCE

Perhaps nothing is more interesting than the change that has come over medical opinion, in the last few years, as regards the tissue degenerations caused by over-indulgence in alcohol. It used to be considered definitely settled that arterial changes of many kinds were a common consequence of alcoholism. After arterial change nephritis was supposed to be the next common result, and following this came cirrhosis of the liver, the hardening and shrinking of this organ. Now every one of these supposed characteristic changes due to alcohol is in doubt. Probably none of them is due to alcohol alone. They do not occur in the worst cases of alcoholism and they do occasionally occur in people who have not indulged in alcohol to any extent, and sometimes in those who have been abstainers from spirituous liquors of any kind. This is true for all forms of alcoholic drinks. The mild beers and wines and the strong liquors apparently have about the same results, and these are not the organic changes that we have just mentioned. It seems important to call attention to this because, as supposed knowledge has spread in recent years, the mention of certain affections, especially nephritis and cirrhosis of the liver, have almost come to carry with them the implication of alcoholic indulgence.

The autopsy records of poor-houses and general hospitals in Massachusetts, in which a great many inebriates, men and women who have indulged in alcohol to excess for many years, were carefully analyzed in a paper read by Dr. Cabot of Boston, before the American Medical Association at its Atlantic City meeting five years ago. The conclusions were a surprise to all present, for they contradicted most of what physicians thought they knew with regard to the tissue changes produced by alcohol. Prof. Osler commented on this and suggested that our supposed knowledge was evidently much less well founded than we thought and that much more remained to be done. A recent German contribution to this subject, then, is most interesting. Professor Fahr reported the autopsy findings of over 300 cases of men who had been inebriates for many years and who had died usually as a consequence of alcoholic indulgence. It is easy to understand that in the Harbor Hospital of a large seaport like Hamburg a great number of victims of chronic alcoholism would be among the patients. In nearly all of the cases, as is true generally of sailors, the alcohol had been taken in the form of spirits and not as beer or wine.

The result of these autopsies was reported editorially in *The Journal of the American Medical Association*, November

27, 1909. They are not in harmony with the idea that alcohol is a poison which produces widespread and gross anatomic changes throughout the body, or that it is a common cause of either arterio-sclerosis, that is, arterial degeneration, or nephritis. With regard to cirrhosis of the liver, less than five per cent. of drunkards suffer from it, while the autopsy records of patients without any alcoholic history in Hamburg itself show that it may occur quite apart from alcohol. Evidently some contributing cause is needed for its production, and this may act without alcohol, though alcohol predisposes to its action.

What was found, however, and is of the greatest importance, were changes in the nervous system which predisposed to the sudden deaths so common in alcoholism, and to that lack of resistance to all other diseases which characterizes the alcoholic subject. Fahr suspects that changes in the ganglion cells of the heart may be responsible for the sudden heart failure so common in this class of patients. Protracted feeding on alcohol fails to cause, in guinea pigs and rabbits, any of the changes that used to be considered so common in men, and even does not produce the fatty degeneration in heart and liver which is very common, but does produce a marked tendency to sudden and unexpected death. It seems important that knowledge of this kind should be widely diffused, because it adds another motive to the cause of temperance. At the same time it is very interesting to realize that most of the teaching of physiology in the public schools concerning what were the accepted conclusions as to the effect of alcohol upon the tissues is quite wrong and must now be corrected. It is this tendency to teach mere scientific opinions as absolute facts that has been deprecated by many scientists who have dwelt especially on the necessity for care in this matter as regards the young, since they will later have to be asked to correct previous false notions, to the serious detriment of what they think of science.

A cablegram from the Kiel observatory announces that Professor Poro, of La Plata, Argentine, observed Winnecke's comet on October 31, midnight, G. M. T. It was then in right ascension 17 hr. 11 m. 51.6 sec.; declination 27 deg. 18 m. 43 sec. The comet is visible in small telescopes. Winnecke's comet last made its perihelion passage on January 22, 1904. Its period is 5.828 years, its perihelion distance 0.92338.

The opinion that sand-filtering is an unsatisfactory way of purifying drinking water is being adopted by many sanitary engineers. Those of the German Imperial Sanitary Office and of the Pasteur and Koch Institutes have long since been of this mind, and it is now announced that

the Russian Government has discarded sand filters and is substituting the ozone process of sterilization, which has proved the safest means of destroying water bacteria.

An invention for preventing collisions on railroads has recently been perfected by the well-known Father Adrian D'Antonio, O.F.M., who came to America from Italy a short time ago to negotiate with American railroads who are interested in what promises to be a marked advance in existing methods.

The inventor has been engaged for nearly two years in perfecting his new system, and hopes in the near future to demonstrate its efficiency and practical character. If adopted it may mean the revolutionizing of railroading as regards signalling and protection of trains against collision. Father D'Antonio is at present residing at the Franciscan Monastery, Brookland, Washington, D. C.

The Nobel prizes have been awarded this year as follows: For chemistry, Professor Wilhelm Ostwald of Leipzig; for medicine, Professor Theodore Kocker of Berne; for literature, Zelman Lagorief. The physics prize was divided between William Marconi and Professor Ferdinand Braun.

Artificially crystallized rubies are claimed to be such perfect imitations of natural stones that experts have been obliged to resort to the microscopic test to distinguish them from natural stones. As the public is willing to pay from \$75 to \$100 a carat for these synthetic stones, importers of natural gems begin to fear a loss of trade.

Professor Thoulet, the French oceanographer, announces some interesting facts concerning the movements of sand, the result of waves and tides. They are, for the most part, in a zigzag direction. He calculates that each grain travels at least 8,000 yards up and down the beach. The lateral movement he estimates to be about one-tenth of an inch a minute.

A new comet was discovered on December 6, by Mr. Zaccarus Daniel of the Princeton observatory. The position is as follows: right ascension, 6 h. 16 m. 30 sec.; its declination, plus 33 deg. 50 min. The comet has a slow motion north and is readily discernible in a small telescope.

The invention of Padre Maccioni of an instrument giving warnings of an approaching earthquake is a notable step in the science of seismology. The instrument is based on the theory that every displacement of the earth's crust is preceded by an electro-magnetic disturbance.



## DRAMATIC NOTES

"Divorce"—Lyric Theatre.—A dramatization of Paul Bourget's novel by the author himself. The English version is by Stanislaus Stange. As is usual in such cases the story suffers in the adaptation from its original form. As a drama it loses all the shadings and gradations which blend and harmonize the development of its theme as a novel. The result is crude and somewhat mechanical. We perceive the manner of its makings, the piecing of its parts. This is regrettable, as it detracts materially from the effect intended i.e. the evil of divorce leading as it does to the destruction of family life and the subversion of religion. A woman has divorced her first husband, the Count de Chambault, by whom she has had a son, Lucien, married a second, M. Darras, while the first still lives. M. Darras is a rationalist and an atheist, who hates the Church, a common type in France at the present hour. He has consented however to allow his daughter, the fruit of the second marriage, to be brought up a Catholic, yielding in this to a sentiment of his wife, who on the occasion of her second marriage had given up her faith. When the time arrives for her daughter to make her First Communion, the mother, who has been instructing her child, finds that her faith is not dead and awakens to the realization that she is not truly married to Darras. Here ensues a struggle between her love and her revived conscience. This is enhanced by the conduct of her son Lucien by her first marriage. The young man has been brought up by his step-father as a believer in the absolute rights of the individual conscience. He proposes to live in free union with a young woman of socialistic ideas and is opposed by his step-father and mother. He retorts quite pertinently that they are united practically under the same arrangement much to his mother's horror and his step-father's indignation. He refuses to listen to their expostulations and departs from home. The son's attitude is a mirror to the mother's soul. At this juncture the first husband dies. Madame Darras believes that this will lead the way to the solution of her agonized perplexity and proposes a religious marriage to M. Darras. He indignantly refuses. Her conscience finally triumphs and she prepares to leave him. As she is about to depart, Father Euvrard, a priest whose advice she has previously sought and who has admonished her that she was living in a state of sin with M. Darras, enters, and counsels her to

remain for the sake of her daughter, whose faith her father has threatened to destroy, and in the hope that her obedience in time may soften her husband's obstinacy. This she does and so wins Darras' consent to a religious marriage. The denouement is abrupt and not at all convincing, nor is there any explanation of Father Euvrard's counsel. On what satisfactory ground does he advise Madame Darras to live with a man to whom she is not in truth married and who has violently and bitterly denied the virtue of a religious marriage? M. Bourget's moral theology seems considerably awry here. In spite of its many crudities and its abrupt conclusion "Divorce" is strongly dramatic and tense in its emotional situations. It does drive home its lesson of the evils of divorce, a lesson quite as sorely needed in this country as in France. No dramatist in America has dared face the evil and use it as the material of a play. In France where the Faith still largely affects public morals and opinion it is an essentially vital question and the conflict readily finds expression in the theatre. In America where its religious aspect is so largely ignored, though its evils are recognized well enough by the intelligent and serious minded, no playwright has addressed himself to its presentation on the stage in the hideous aspect it bears to-day. The Labor problem, the Negro problem, the Social problem, the Trust problem, have all been dramatically propounded. Why is it that the most serious problem of them all, the Divorce problem, yet lacks dramatization by an American playwright? Is it that the religious conscience has not been sufficiently quickened in this country to realize that this monster is at our gates seeking to devour us?

"The Nigger"—New Theatre.—The Negro problem, so far from even being propounded in this play is but a concomitant incident of its action. The entire matter hinges upon the discovery by a young Southerner of high social standing, who has become Governor of his State, that he has a strain of negro blood in his veins. Brought up to believe that the negro is no better than an animal, a mere beast of labor, on the level with the brute, he regards this taint in his blood, though remote—for he has but the sixty-fourth of a negro strain in him—as an ineradicable disgrace. It changes his whole view of life, determines him to resign the governorship, break off his engagement with a young lady of prominent social position and devote himself to the cause of the negro; himself sinking to the position of a negro in the social status.

The premise is inadequate to the conclusion in a character such as the playwright depicts Phillip Morrow. He is delineated as a man of exceptionally high type, of the utmost honesty, sincerity, integrity and nobility of soul. Yet he is not able to rise above the social prejudice of his surroundings, and weakly surrenders to the stigma which he imagines the inheritance of a strain of negro blood has placed upon him. He is depicted as in his decision influenced by the mealy-mouthed philanthropy of a Senator Long, who preaches as the highest motive of a man's action what he dreams will be the condition of mankind two or three centuries hence. This is simply the injection of the cant of Humanitarianism into a situation, which—so far from being saved by it, is actually damned by it. Up to this point in the third act this action has been strong and consistent. Here it weakens and flattens into a foolish incongruity and sheer absurdity. A motive is thrust in, which in practical life has not force enough to actuate a man to lift his little finger, let alone to determine him to complete self-immolation. But the author of "The Nigger" has made a significant failure simply because he has laid down as his ultimate ethical fact the Humanitarian fetich of the hour. In his first two acts he has built up an intensely dramatic situation, which completely collapses in the third under the influence of a dominant fad. The New Theatre Stock Company play very ably their various rôles and in this only can the production be termed a success.

"The Lottery Man," Bijou Theatre.—After several attempts at placing a successful play, "The Lottery Man" at this theatre bids fair to hold its own for some time to come. It is a comedy, or rather farce of a wholesome flavor. Briefly, the story is that of a young newspaper man in financial straits who conceives the idea of offering himself in marriage by lottery. The winning number turns up in the shape of an unprepossessing spinster, to the intense disgust of the living prize. At the eleventh hour it is discovered that the spinster, who has insisted upon the fulfilment of the contract, had obtained the lucky coupon fraudulently. The victim is therefore released and marries the young woman of his choice. The play is well constructed, clever, and intensely amusing, with a thoroughly competent cast. The situations are humorous with here and there a touch of sentiment to heighten the general effect of the comedy.

CHARLES McDUGALL.

### SOCIOLOGY

The census-enumerators for next year are to be chosen by the supervisor of the census in each district without regard to politics. As far as possible they are to be residents of the district they enumerate. Former enumerators will be preferred provided they are physically capable. An enumerator must be able to write plainly and with reasonable speed. Those wishing to be employed must send to the supervisor of the district in their own handwriting an application endorsed by two business men of the community in which they live. They must undergo a practical examination consisting chiefly of the filling up of a schedule of population or agriculture from data supplied. Enumerators may be of either sex and need not be over 21. Their compensation is to be from two to four cents for each person enumerated; from twenty to thirty cents for each farm and ten cents for each barn or enclosure of stock. When these rates are insufficient the director may fix a mixed rate of from one to two dollars a day and a suitable reduction of the fees just mentioned; or else allow three to six dollars a day for a day of eight hours. As a rule no allowance will be made for traveling expenses. Enumerators must take an oath of office, and once appointed, can not refuse to serve unless for urgent reasons. As the Government goes to great expense to obtain an accurate census, all are bound to give an exact account to the enumerator.

The Association of Belgian and Holland Priests, of which the Right Reverend Henry Gabriels, Bishop of Ogdensburg is chairman and the Reverend Alphonse Notebaert of Rochester, N. Y., is president, has undertaken the work of colonization in conjunction with the Catholic Church Extension Society. Archbishop Messmer of Milwaukee and Bishop Fox of Green Bay are also interested in the matter. The plan is to collect the scattered Catholics of Holland and Belgium in this country and to organize them in settlements of at least one hundred families, so that each settlement will be a self-supporting parish. Father Julius E. DeVos, who has spent a quarter of a century in such work, is director of colonization. He addressed the National Farm and Labor Congress during its session at Chicago, pointing out the advantages of Catholic colonization for both the immigrant and the country at large. He insisted upon the value of Italian, Slavonian and others who have lived on the land from time immemorial, and, therefore, bring to

this country robust bodies and skill in agriculture. This is a point of great importance. These peoples, unaccustomed to cities, too often degenerate in unsuitable surroundings, and from this comes a certain prejudice against them.

The second International Scientific Congress on Leprosy recently held at Bergen, Norway, was attended by one hundred and seventy delegates from various countries. The resolutions that were adopted insist on the contagiousness of the disease, preventive measures, and the isolation of lepers; those who have lived among lepers should be examined from time to time by specialists; certain occupations where the danger of communicating the disease is great should be forbidden to lepers; although no sure specific is known the congress does not classify leprosy among the incurable maladies.

### ECONOMICS.

The imports of paper and its products in 1899 were valued at \$3,000,000. In 1909 the value will reach \$12,000,000. The exports of the former year were worth \$5,500,000; of the latter year, \$8,000,000. This account excludes books and engravings of which the imports were in 1899, \$1,333,000. In 1909 they will be \$6,000,000. The exports for 1899 were \$2,666,000 and for 1909 they will be \$6,000,000. During 1909 the imports from Germany will be \$7,000,000, from Great Britain, \$1,000,000; from France, \$500,000; from Japan, \$300,000. The imports from Japan are diminishing. Lithographic labels and prints made up nearly one-half of the imports. The chief exports are printing paper, \$2,000,000, writing paper and envelopes, \$1,000,000; paper hangings, \$300,000; playing cards, \$200,000. Of the printing paper, Great Britain, Canada and Australasia took nearly \$1,350,000. During 1909 Germany is the chief exporter of paper in the world: its exports being estimated at \$36,000,000. The Netherlands is next with \$22,500,000. Austro-Hungary follows, then comes Great Britain with \$11,500,000. Belgium and the United States export \$8,000,000 each.

Sugar was the chief import during 1909. The value of foreign sugar imported will reach a little over \$100,000,000; from Porto Rico and Hawaii about \$70,000,000. Next to sugar come hides and skins. The import for 1909 will be about 500,000,000 lbs., worth \$100,000,000. The highest import in past years was 399,000,000 lbs., worth \$84,000,000 in 1906. The average value of the yearly importation during the decade ending 1909 is \$57,000,000. Since the new tariff came

into force the average value of monthly imports is \$34,500,000; the average value before that time having been \$19,000,000 monthly. Goat skins are the chief import, their value being over one-third of the total. Hides of cattle are a little more than one-quarter. Nearly one-half of the goat skins come from the British East Indies, and of the hides over one-half are from Mexico and South America.

The domestic lake commerce for October was 12,018,212 net tons, being larger than that of the same month in 1907 and 1908. Over one-half was iron-ore, which exceeded the amount carried in 1907. Wheat, oats, corn, lumber, pig-iron, manufactured iron were larger than in 1908. Coal, especially anthracite, was less than usual. There were 8,470 departures of 13,840,365 net tons register, against 7,884 and 11,784,404, respectively, in October, 1908. The traffic for October through the Sault Ste. Marie canal was 9,127,240, being better than that of the last two years. For the season to the end of October 16,165 vessels of 39,188,066 net tons register passed through the canals, the highest figures ever reached.

Dr. Lyman Abbott, in an address to a meeting of 1,500 students of Yale University on Socialism, pointed out that Socialists would have the Government the only employer, and thus the political boss and the industrial would be combined in one person. This system would deprive the workman of the freedom in choosing his employer which he now enjoys. He urged his hearers to labor for as wide a distribution of wealth as possible, by opposing the giving away natural resources, the property of the nation, to private individuals and by helping to pass proper laws to control corporations.

At the recent Lake Mohonk Conference Vice-President Sherman, who, during his long service in Congress, had much to do with Indian affairs, paid a well-deserved tribute to the work of the Bureau of Catholic Indian Missions.

"The Catholic school mission located in Washington is officered by men of education and men of conscience—square men," he said. "So far as has come under my observation, this Bureau, maintained for the education of the Indian, and maintained at an expense which runs away up into hundreds of thousands of dollars, and almost entirely from private subscription, is well managed and is being conscientiously conducted, I believe, for the betterment of the Indians with whom we have come in contact."



## ECCLESIASTICAL NEWS

The Brooklyn Alumni Sodality met in Brooklyn College on December 5, its first anniversary. Mass and Holy Communion were followed by breakfast and the election of officers. There were sixty-three members present. Dr. John H. Haaren was re-elected president and Dr. J. H. Walsh vice-president. During a symposium following the breakfast Dr. Haaren made an earnest appeal to the members to cherish high ideals in Catholic life and to take a leading and active interest in all Catholic enterprises, instancing in particular educational work, the Laymen's Retreat movement and the reading of "the latest and best Catholic Review of the Week—AMERICA." He assured his hearers that he read AMERICA from cover to cover every week and found its varied articles absorbingly interesting.

A central and permanent bureau for the purpose of unifying and systematizing the charitable activities of the archdiocese has been established in Philadelphia. It has a board of directors chosen from among the Catholic laymen of the city, and Mgr. N. F. Fisher has been elected its president. In connection with the Bureau a house is to be established wherein dependent children and adults can be taken care of temporarily pending their disposition in suitable institutions. The placing of orphans in families rather than crowding them in asylums is another work to be undertaken by the new Bureau.

The Rev. Terence J. Shealy, S.J., of New York, who is conducting the Retreats for Laymen, has announced the following schedule of week-end retreats to be given during the next six months at Keyser Island, South Norwalk, Conn.: January 14; February 10 and 25; March 11 and 18; April 8, 15, 29; May 6, 13, 20, 27; June 3 and 10. Retreats from the middle of June to the middle of September will be given every week-end at Fordham University. It is the earnest hope of the Retreat Committee to begin the building of the House of Retreats in the early spring.

Archbishop Moeller of Cincinnati, assisted by a number of prelates and clergy of the province, consecrated the new Cathedral at Nashville, Tenn., on December 7. The sermon at the formal opening on the following day was preached by the Rev. Emmanuel De La Morinière, S.J., of Spring Hill College, Mobile, Ala. The occasion brought together a very numerous and representative congregation and is regarded as one of the most notable events in the recent history of the Church in the South.

Press dispatches from Rome state that on December 9 the Pope received Bishop Walsh, of Portland, Me., in private audience. The Bishop presented the Pontiff with several articles made by Indians living in the Diocese of Portland. The Pope also received Bishop Kennedy and the students of the American College in Rome in their annual audience. Among those presented was the Rev. Dr. Henry A. Brann, rector of St. Agnes' Church, New York City.

A few weeks ago the Archbishop of Westminster was invited to join the Congo Reform Association. He refused, saying that he distrusted the methods of the Society, and that the perusal of Sir Arthur Conan Doyle's book, which it had been hoped would persuade him, only made him distrust them the more. Cardinal Mercier and the Bishops of Belgium have written to thank him for his prudent conduct. Speaking in Liverpool a few days ago, he took occasion, from the fact that that city is the centre of the agitation, to explain his position.

The matter involves three questions: the tenure of land, the taxes and the atrocities. With regard to the first every one is entitled to his own opinion, though Belgium had done only what other civilized powers had done. As to the second, it is quite lawful to discuss whether the natives should pay their taxes in money or in labor. Touching the outrages, the Congo is an immense territory, and no one has a right to generalize concerning the whole from isolated facts. It is just also to hear the opposite side. It has much to say which the Reform Association will not listen to. Moreover, missionaries scattered over 86 stations with 60,000 converts have nothing to say on the subject.

Five Brooklyn pastors will celebrate the silver jubilees of their ordination on December 20: the Revs. John F. O'Hara, Martin J. Tierney, Thomas J. McAleer, John G. Fitzgerald and Charles H. O'Dougherty. In the five parishes special preparations have been made for proper celebrations.

The Sisters of the Visitation of Rock Island, Ill., have been ordered to pay \$10,729 to the National Copper Bank Company of New York for damages on a note by judgment rendered in the United States District Court. The case grew out of P. J. Kieran's defalcation a year ago.

The Rt. Rev. Mgr. Thomas J. Shahan, rector of the Catholic University of America, was formally invested with the robes of a domestic prelate on December 16, His Eminence Cardinal Gibbons officiating.

The Right Rev. John Stariha, who resigned the See of Lead, South Dakota, last April, because of ill health, has been made titular Bishop of Antipatride in Palestine.

In succession to the Very Rev. L. F. Kearney, the Very Rev. Matthew L. Heagan has been elected provincial of the eastern province of the Dominican Order. Father Heagan has been Prior of the Immaculate Conception College at Washington, D. C.

At the ordinations in Rome, on November 1, a young Zulu, a student at the College of the Propaganda, was ordained to the priesthood. He is the son of a chief and the fourth member of his tribe to be ordained in Rome during the last ten years.

A Catholic Converts' League was organized in Washington, D. C., on December 8.

## PERSONAL

The dinner of the Boston Society of Architects at the Exchange Club, on the evening of December 6, was made a very significant occasion by the presence, as principal guest, of His Grace Archbishop O'Connell, the others being Hon. Bellamy Storer, Rt. Rev. Mgr. Splaine, D. D., Rev. Father Gasson, S.J., Judge DeCourcy, Dr. J. Bapst Blake and Mr. Pierre Chagnon LaRose. Mr. Ralph Adams Cram, who presided, in introducing His Grace the Archbishop, recalled the historical events which had brought about the present estrangement between art and the Church, and accepting the presence of His Grace as a happy omen of a growing consciousness in both of a sense of mutual loss of prestige.

His Grace the Archbishop talked of the inner meanings of art, particularly of the need of a profound conviction in the mind and soul of the artist. After some pleasant remarks by Mr. Storer, reminiscent of his earlier relations with the late Mr. McKim, Mr. Charles D. Maginnis read a paper, illustrated by lantern slides, on recent Catholic Church Architecture in England and America, in which he emphasized the superior technical and ethical standards of English Catholic art. Mr. Maginnis maintained, however, that the exercise of an equally discriminating patronage on the part of the American Church would prove that these standards were not impossible to us. He protested vigorously against the spirit of commercialism which, particularly in this country, is so grave a menace to the development of a Christian art with responsible standards.

## OBITUARY

Mr. Kendal E. O'Brien, M. P. for Mid-Tipperary, died in London, November 29, of pneumonia contracted in his journey to London and intensified by his insistence on taking part in the final divisions on the Land Bill. Born in Culleen, County Tipperary, in 1849, he took part in the Fenian movement, and sold one of his farms to pay O'Donovan Rossa's expenses in the Tipperary election of 1871. He was John Mitchell's most prominent supporter for the same constituency in 1878. His knowledge of agricultural conditions, as well as his ability and wise leadership, made him a marked man in the Land League campaigns, and he suffered both eviction and imprisonment in defense of his principles. On the passing of the Local Government Act he was elected Chairman of the Tipperary District Council, and for his opposition to the Boer War was removed by the Lord Chancellor from the Justiceship of the Peace. Elected to Parliament in 1900, he rendered good service by his constant attendance and his mastery of agrarian questions. He always showed himself as devoted to Catholic as patriotic interests.

The Rev. Lawrence Heiland, for thirty-nine years a priest of the Diocese of Cleveland, and rector of the Church of the Sacred Heart, New Bavaria, Ohio, died on December 1. He was born in Germany, December 21, 1841, and with his brother, the late Rev. John B. Heiland, was ordained to the priesthood, in Cleveland, December 17, 1870.

Brigadier-General Thomas McCurdy Vincent, retired, a Catholic veteran with a record of distinguished services in two wars, died in Washington, D. C., on December 7. He was born in Ohio and graduated from West Point in 1859. He retired from the army in 1896, after forty-three years of service. He was the author of several works and monographs relating to the military service.

Sister Mary Fidelis, former Superior of Our Lady of Lourdes Academy, East Oakland, California, died recently at St. Mary's Hospital, San Francisco. She was a sister of the Rev. A. P. Doyle, the distinguished Paulist missionary, and of Sister M. Louise of the Sisters of Mercy.

## PULPIT, PRESS AND PLATFORM

At the convention of the Evangelical Lutheran Council, held in Minneapolis, the Board of English Home Missions, in its biennial report, strongly recommended that missions be opened at great educational centres, for the benefit of students who

came from Lutheran families. The board's report says:

"It is evident that, however much we may condemn the sending of Lutheran children to non-Lutheran, undenominational, irreligious and anti-religious schools, the conditions will continue. In many cases the only opportunity our young men or women have of securing an education is by means of such institutions and by the incurring of such risks. The Christian readers of our papers and magazines have no doubt been startled by the revelations made concerning the teaching in these so-called unsectarian and non-denominational institutions with reference to marriage, family, morals and the Bible. It is truly alarming when the very institutions which a Christian civilization has nourished into greatness undermine the foundations of our civilization."

## LETTERS TO THE EDITOR

## PRIESTS AND PROFITS II.

To the Editor of AMERICA:

"Priests and Profits" to-day was good; warnings are always good. Yet as money and a knowledge of its care is absolutely necessary if one would get along, it is not well to decry too strongly new schemes on the money question in relation to church affairs. I therefore beg leave to submit these ideas, anonymously, so that my authority or lack of authority shall not influence the judgment of readers.

In this city there are many churches, parochial schools, colleges and other church property, the aggregate value of which is very great. It is all insured, and the annual premiums must also be very great. I have not the faintest idea of the total, so I shall not venture to say whether they amount to \$25,000 per annum or twice or thrice that. Suppose now the Diocesan Council would deliberate on the matter, and enact that a certain proportion e.g. 10% or 20% of the insurance should not be renewed at the next renewal, and that the portion of the premiums so saved on the hundred or more churches in the city should be paid into an Insurance Fund to be controlled by the Council. The next year another fraction could be taken off, and in five or ten years no insurance be effected, but the premiums to continue to be paid into the Fund. This Fund would be drawn on to repair or replace church property injured or destroyed by fire. Does any reader know enough on the subject to be able to advise as to the plan, or does it look like the old plan of lifting one's self over a fence by the boot straps? I cannot recall many churches destroyed or even much injured by fire in this city, yet

the merest prudence compels continuous and great outlays for insurance.

New York, Nov. 27.

G.

To the Editor of AMERICA:

Allow me to thank you for AMERICA's article last Saturday, entitled "Twenty-Third Street Men." The warning to our Catholics comes not any too soon. The Y. M. C. A. is doing, as you know, an awful amount of harm to our people. It is all right, as AMERICA says, for non-Catholics; but our Catholic young men who belong to the Y. M. C. A., as far as they are permitted, soon commence to think that one religion is as good as another, and that the Y. M. C. A. is the best of all. The lamentable phase of this matter is that our brother priests do not appear to realize the danger and are reluctant to sound the warning.

With best wishes,

JOHN JOSEPH SWIFT.

Troy, N. Y.

I am a subscriber for AMERICA and am more than pleased with its contents. It supplies a want long felt in the United States. This fact was never more evident than in the one-sided accounts of the bloody and disgraceful riots in Barcelona and the hypocrisy over the death of the wild Ferrer. Wishing the AMERICA great success,

(Hon.) FRANK J. SULLIVAN.

San Francisco, Cal.

It is with a sense of profound pleasure and satisfaction that I extend to you and your associates my heartiest congratulations upon the great and noble work you have undertaken in publishing a Catholic weekly review. AMERICA fills a long recognized want in the field of Catholic journalism in the United States. Its high and scholarly tone, neither too learned for the simple nor too common for the scholar, its attractive form and clear type are bound to give it a cosmopolitan character, and accomplish much in the way of elevating the standard of Catholic citizenship in America. AMERICA marks a new epoch in American Catholic journalism.—Rev. Joseph Schroeder, O.P., Washington, D. C.

It is the most welcome visitor that ever entered our sanctum. There are many able papers among our exchanges, but I can assure you that AMERICA holds the first place. I always look forward to Saturday, because Saturday brings me AMERICA and AMERICA brings me the best of everything in the news line. When the history of our times comes to be written, the historian will note the fact that the "creation" of AMERICA was an epoch-making event of the Twentieth Century.—Rev. M. J. Foley, Editor of Western Catholic.